

THE REVELATION  
FROM  
ANCIENT AUTHORITIES

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Princeton N.J.

April 30. 1853



THE

**Book of Revelation,**

TRANSLATED FROM ANCIENT AUTHORITIES.



Tregelles.

THE

# BOOK OF REVELATION,

TRANSLATED

From the Ancient Greek Text,

BY

S. P. TREGELLES.

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“—Adjuvante etiam *codicum veritate*, quam solers emendationis diligentia  
procuravit; veniat ita instructus ad ambigua Scripturarum discutienda atque  
solvenda.”

AUGUSTINE.

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LONDON:

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW; WAREHOUSE FOR BIBLES, NEW TESTAMENTS,  
PRAYER BOOKS, LEXICONS, GRAMMARS, CONCORDANCES, AND  
PSALTERS, IN ANCIENT AND MODERN LANGUAGES.

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M.DCCC.XLIX.



## TO THE READER.

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*This Translation of the Book of Revelation is executed from the Greek Text according to the ancient authorities; so that there is not a single word which is not guaranteed by Manuscript authority of at least TWELVE HUNDRED YEARS OLD; and by far the greater part is vouched for by MSS. of FOURTEEN HUNDRED YEARS OLD.*

In the year 1844, I edited the Greek Text of the Book of Revelation *from ancient authorities*, with an English Translation adapted to the Greek Text so edited, and a Critical Introduction.<sup>a</sup> I have been requested to publish the English Translation in a separate form, in order that it may be more conveniently used by those, who wish to study this important book of Holy Scripture according as it is given by the most ancient authorities.

In complying with the request thus made to me, I have carefully revised the whole:—this revision has been carried out both with respect to the authorities on which the Text rests, and also with regard to the Translation into English.

I must refer the reader to “The Revelation in Greek and English” for a detailed account of the *object* of the revised Text and version,—the *critical principles* upon which I have acted, and a statement of *authorities* consulted in forming the text:—in the Introduction to that work I entered into these particulars pretty fully. I may

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<sup>a</sup> “The Book of Revelation in Greek, edited from ancient authorities; with a new English version and various readings.”—*Bagster and Sons.*

## INTRODUCTION.

also refer to the “Prospectus of a Greek New Testament now in preparation,” subjoined to the translation now published, for information on these subjects.

I may here briefly state, that I have long felt the importance of putting the English reader of the Word of God into possession of the *results* of textual criticism; and as such criticism supplies just as many corrections of the text of the Book of Revelation alone, as of all the Epistles of St. Paul taken together, it became a matter of manifest importance that *this book* should be given to the English reader on the basis of the best authorities.

The general principle on which I act with regard to textual criticism is, that the *ancient authorities* have a paramount importance. The *ancient MSS.* are the especial authorities as to the *words*, their *order*, &c., while the *ancient versions*, (especially those of which we know the history, and which we possess in a good condition,) are important auxiliaries: *early citations* are not to be overlooked, for they are often valuable as collateral testimonies. These principles I sought to apply to the Book of Revelation in editing the Greek Text, and the *result* of these principles was communicated to the English reader in the Translation which accompanied it.

The *ancient MSS.* however, which contain the Revelation are very few:—they are—

A. **CODEX ALEXANDRINUS** in the British Museum; probably of the early part of the *fifth century*.

B. **CODEX BASILIANUS** at Rome—formerly in the convent of St. Basil, numbered 105; now in the Vatican Library, (2066). This MS. is probably of the *seventh century*.

C. **CODEX EPHRAEMI** at Paris. This MS. contains large portions of the New Testament; the vellum was used afterwards as material on which to write some of the Greek works of Ephraem the Syrian. Great pains have been taken to bring the original writing to light. It probably belongs to the early part of the *fifth century*. The portions of the Revelation which it contains are about two-thirds of the Book.

The text of A was published in 1786, by Woide, and that of C by Tischendorf, in 1843:—that of B (which was previously known *very imperfectly*,) has been more recently published by Tischendorf, in 1846:<sup>a</sup> the publication of this text was thus subsequent to that of my edition of the Book of Revelation in Greek and English, so that I had not then the advantages which might be derived from B as edited by Tischendorf.

I formed my text mostly on the basis of the readings of these MSS.; paying particular attention to the agreement of A and C, the oldest copies. Considerable use was also made of a later MS., designated by critics 38, (no. 579 in the Vatican Library,) on account of its general agreement with the more ancient authorities.<sup>b</sup>

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<sup>a</sup> The Greek Testament of EDWARDUS DE MURALTO, with *Prolegomena*, has just appeared: he says (p. xxvi.) "Apocalypsin e codice alio Vaticano exhibuimus (olim Basileensi, 105). Hoc enim solum cum A et C unciale extat apographum hujus libri præter aliud Vaticanum hucusque ignotum, quod Tischendorfus editurus est." I notice this statement lest it should mislead. The Vatican MS. of the Apocalypse which Tischendorf is said to be about to edit, is this very Codex Basiliensis now in the Vatican, which Tischendorf has *already* published. It is however certain that E. de Muralto has not followed this MS. with exactness. MSS. have been *multiplied* in catalogues, from different notices of the *same* MS. having been mistaken for different MSS.: I fear lest this misstatement of E. de Muralto may cause the *Codex Vaticanus*, No. 2066, *olim Basiliensis* (not Basileensis) No. 105, to be mentioned in critical works as *two different MSS.*

<sup>b</sup> The reading which I gave of Rev. v. 9, 10, may call for a note because of observations which have been made upon it.

In ver. 10, I adopted the reading *βασιλεύοντι* "they do reign,"—the only question is between this and the future *βασιλεύσοντι*; the present tense is however the reading of A. 38, and several other MSS., (and I now know it to be that of B); I therefore rejected the reading "they shall reign," (though followed by many versions) as resting on weaker authority. But in ver. 9, I retained *ἥμᾶς* ("thou hast redeemed us") although omitted by A:—this was said to be an inconsistency; I was charged with making A to be *every thing* in ver. 10, and *nothing* in ver. 9. This representation is far from accurate:—in ver. 10, A has a great mass of consenting authority, in ver. 9, it stands *alone*,—(for the *Æthiopic* version, cited for the same omission, seems from Bode's Latin rendering of it, to be here so loose a Paraphrase as to prove nothing)—and thus giving A its full value, is it sufficient alone to vouch for the omission of this word *in a case like this?* Omit "us" and the whole sentence appears *easier* (for ver. 10 is certainly

## INTRODUCTION.

For an account of the origin of the common printed Greek Text of the Revelation, (*formed in part without ANY MS. authority whatever,*) I must also refer to the Introduction to the Greek and English Revelation. No one who understands the subject, can do other than admit the importance of the application of sound criticism to the text of Scripture, and especially to a book edited originally with so little care as the Revelation. To deprecate this, is really to avoid the light which God has in His Providence vouchsafed, by which we might know the genuine words and sentences of His Scripture.

In republishing the English Text of the Revelation, revised, both as to *readings* and *renderings*, I have to mention in what points it differs from that which was previously edited.

First then, with regard to the *readings*.

The text of the MSS. A and C has been carefully re-examined so as to correct any former oversights.

The whole of B has been now available.

I know by personal observation several readings of the MS. 38, at Rome, which others had not previously noticed.

to be read in the *third person*), and to passages like this, Bengel's rule peculiarly applies, "PROCLIVI LECTIONI PRÆSTAT ARDUA." I only add that Cyprian (in the third century) read "nos."

I have been charged with inserting ἡμᾶς without giving any authority. How such a charge could be made by any one professing to know any thing of textual criticism, it is hard to imagine. I have given as is usual the authorities which seem to *oppose* the reading in the text:—that reading resting on all MSS. and versions which have been collated, *except* those cited for another reading or for an omission; unless indeed it be some trifling variation supported by evidence too slight to merit notice:—in this case one MS. reads ἡμῶν.

But it has been urged against me, that Lachmann and Tischendorf both omit ἡμᾶς in ver. 9 in their editions:—I only answer, that I think that they did it on insufficient authority. It is curious that Lachmann *retains* τῷ θεῷ ἡμῶν in ver. 10, though the evidence for its omission is *precisely the same* as that against ἡμᾶς in ver. 9.

The reading which I gave of Rev. v. 9, 10, utterly overturned *my own previous thoughts* about the passage.

For the text of the most important MS. of the Latin version of Jerome, I had before access only to the imperfect and inaccurate collation published by Fleck: I have since carefully collated the New Testament part of this MS.—the *CODEX AMIATINUS* at Florence (of the sixth century), so that I possess a *certainty* as to its readings.

And besides my *critical materials* having been increased, in some important respects, since the Text had before been published, I have also sought to carry out my critical principles with a *steady hand*.

At the time when I published the Greek and English *Revelation* this was *almost impossible*; even Lachmann, whose critical principles would lead him to follow the most ancient MSS. yet more rigorously than I should do,—has in the *Revelation* given *many* readings, for which at the time when his edition was published, he *could* have no ancient MS. authority, because none was *then* available.

In re-examining the readings of the *most ancient MSS.* A and C, I have reconsidered all the places in which they *agree* in a reading which I had formerly not followed, and also all the readings in which either separately exhibits a variation. Such passages require careful examination; for it often happens that the words of a passage in the common text have such a hold on the mind and memory, that the involuntary feeling with regard to any change, is, that it would take away all meaning from the words,—that they could not be construed.

The most ancient documents *may*, it is true, agree in the same certain, undoubted errors; and then on my principles of criticism, (the particular point I believe on which, as to this, I differ from Lachmann),<sup>a</sup> I should say that they ought not to be followed, but such means of correction should be used as are available. Even Lachmann acted thus in several of those passages of the *Revelation*, in which the ancient authority is numerically small.

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<sup>a</sup> The other point on which I distinctively differ from Lachmann is, in the range of admitted evidence; I would use all the more ancient authorities—MSS., versions, and citations.

But before a reading in which the ancient copies agree, be absolutely rejected as an error, it must be examined with entire freedom of mind from all traditional bias; and then I will venture to say, that the reading will often be found a good one, both as to its grammatical sense and as to its meaning,—that meaning however *may* be something very different from what we have been accustomed to attach to the passage.

A difficulty which *we* feel about an ancient reading *may* have been felt by the copyists, and thus another reading may have sprung from their *correction*. Many, if not most, of the modern readings, when they differ from the ancient, have originated in attempts to improve.

There were but a few places in which I did not follow those readings in which A and C agreed; but *very few* indeed of these should I now regard as readings really false. There are also several places (where C is defective,) in which I should *now* follow A. The result however of the re-examination and re-weighing of the authorities has been that of *confirming* the general text before given.

A striking instance how traditional misapprehension may cause a reading to be judged unintelligible, is shewn in 2 Tim. iv. 1. The ancient authorities instead of *κατὰ τὴν ἐπιφ*, read *καὶ τὴν ἐπιφ*. Many have supposed that with this reading no sense could be given to the verse. But all the difficulty has been caused by the false rendering, traditionally ascribed to *διαμαρτύρομαι*, which is far more fitly rendered, especially in such a connection, by “I testify” than by “I charge,” see Acts xx. 21 and 24, (of course it is fully admitted that such a phrase as “I testify *that*” such a thing should be done, may be equivalent in its ultimate bearing to “I charge that.”) “Thee” has been supplied in translating, as supposing Timothy to be addressed.

The verse in question stands thus in the older Greek and Latin authorities: (the words *οὐν ἐγώ* and *τοῦ κυρίου* are admitted not to be genuine.)

Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ,

*Testificor coram Deo et Christo Jesu, qui judicaturus est vivos ac mortuos, et adventum ipsius et regnum ejus.*

“I testify, in the presence of God and of Jesus Christ, who is to judge the quick and dead, both of his appearing and his kingdom.”

The sense is simple; very different however from that which has been attached to the *modern* readings of the verse; but nothing has hindered the sense from being at once perceived, except traditional notions.

Truly there are other groundless traditions besides those of the Church of Rome!

In 1844 I said (Introduction p. xvi.) “Except in the ‘Revelation, I suppose that we should not be obliged ever ‘to resort to the more modern copies as the ground of a ‘reading;’ but this may *now* be carried farther: it may be said that *not even* in the Revelation (the part, of which the ancient copies are least numerous,) need we ever take the ground of a reading from modern MSS.; for in those places in which I do not exactly follow A or C, the text of B supplies what is needed; so that I should now give the Greek Text of this book without *a single word* for which I could not show ancient authority; the reader of this translation may rest satisfied, that he has here the version of a text, of which *every word* rests on competent evidence of *twelve hundred years old at least*; and almost all on consenting evidence of *fourteen hundred years old*; indeed including the evidence of *versions*, **ALL** has authority of at least this antiquity. <sup>a</sup>

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<sup>a</sup> Should any one compare this translation with the Greek Text formerly published, he will see that other readings have been in some places adopted, and that in some instances I have now received readings which I had before marked as *highly probable*. The authority for the readings so adopted will be found to be the MSS., A or C, either alone, or as consenting in their

As to differences in *rendering* which I have now made, little need be said. I have sought to give the full import of the Greek as thoroughly as I could in English; whatever appeared to admit of correction, I have endeavoured to correct:<sup>a</sup> and to this end I have used all the assistance which I could obtain: all such aid I thankfully acknowledge.

I have sought in revising my version to throw the words more into the order of the Greek than was before the case: the English idiom has however not been sacrificed in order to effect this object. This may be regarded as rather unimportant; but if there be a choice as to the order of words, why should we not keep, as far as we can without sacrificing the English, to the same order that we find in the original? The connection and order of words indicates (at least in some instances,) the order of thoughts.

testimony. In one or two places, however, I made formerly some mistake as to the readings of these MSS. (For instance, as to A and C in Rev. xi. 19, and as to C. in Rev. xiii. 10.)

<sup>a</sup> There are a few words which I have distinguished in translation. I have used *crown* as the rendering of *στέφανος*, (commonly the mark of a victor, or a bridal emblem); *diadem*, as that of *διάδημα*, the indication of regal authority.

“Living creature” is used for *ζῶον*;—“beast” for *θηρίον*.

Also *φιαλὴ* is rendered “bowl” to prevent the wrong ideas which would attach to “vial.”

“Endurance” is used for *ὑπομονὴ*, as more truly rendering the meaning than “patience.”

“Roll” has been employed to render *βίβλιον* (and its diminutives,) in cases in which the *form of the book* is particularly pointed out.

In all cases in which the rendering given appears new, I request the learned reader to compare the original carefully, before he supposes such rendering to be incorrect or doubtful: I have *never* sought novelty for its own sake.

Absolute uniformity in rendering Greek words is impossible, unless not only English language, but also all *really* accurate meaning be sacrificed for the sake of bald uniformity of construing. Attention must always be paid to words in their connection and mutual relations. I have sought uniformity of rendering *as far as it is practicable*.

*Italics* have been introduced as sparingly as they could be, with any regard for perspicuity; and only for their proper object, to supply words which are *fully implied* in the original.

As the nominative of the personal pronouns in Greek is included in the verb, except when some emphasis attaches to it, various plans have been adopted for denoting this emphasis.

It has been here indicated by putting the pronouns in capitals *where they are expressed* in the Greek; this will often exhibit an emphatic point in a sentence, and shew the prominence which belongs to the nominative to the verb; —a prominence which in translation would otherwise be lost. As the pronoun “I” cannot be pointed out in the same way as the others, it has been marked by a black letter “I” when it is expressed in the Greek by a separate word.<sup>a</sup>

Every thing of this kind, which tends to cause a translation to express the original more adequately, is worthy of notice, especially when a version of the word of God is in question.

An inconvenience has been sometimes felt by the English reader of my translation as formerly published, from variations in *translation* merely, as well as those of *reading*, having been introduced without any distinguishing mark;—all differences from our common English version of this book have been supposed by some to be *corrected readings* of the Greek. To obviate this ambiguity, as far as is in my power, I have now marked all differences of *reading*, which can appear in translation, (of whatever kind, whether *omssion*, *insertion*, or *variation*,) with an *asterisk* (\*); all other departures from the common English text may be looked on as merely differences of translation. The only exception is, with regard to the word “and” connecting numerals: these appear to have been originally expressed by letters used as numerals. Words, for the omission of which there are probable grounds, are included within brackets.

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<sup>a</sup> This mode of distinguishing the pronouns, was, I believe, first used by Mr. Taylor of Gower Street:—the same mode was suggested to me by the Compositor.

Every reader of the Book of Revelation in Greek is familiar with the peculiarities of its style; the frequent occurrence of anacoluthon,—the disregard of grammatical concord, &c. These peculiarities are yet more striking in the ancient Text than in the more recent copies. Although but few of these characteristics can be transfused into a translation, yet a remark or two on some of them will not be out of place here.

There is in the Apocalypse a vivid mixture of *narrated statement*, and *description* as of *present* objects;—John says of certain things, “I saw;” and then abruptly the scene is made visible, as it were, to the eye of the reader, “behold:” it is presented before him, as if he were called on to look upon that which the sentence had begun by describing as something previously seen:—then abruptly we find simple statement resumed;—the words “I saw,” are in many cases *not* repeated, but still clauses of sentences come in as dependent on such words understood. Besides these features, we also find that John is often the person addressed, and that he often narrates the words which he heard above in the heavenly vision. I do not consider that if these various points are rightly attended to, much surprise will remain on any mind as to the *style* of the Apocalypse.

In many cases, even in ordinary writing, *the subject forms the style*; how peculiarly then must this then have been the case with John in writing the Apocalypse;—the vividness and intensity of the subjects, cause the things communicated to be presented so forcibly, that all other considerations give way: grammatical constructions change or are resumed, just as the subject seems to demand. If these changes are observed in the light of which I have just spoken, it will illustrate, I believe, in some measure, the vividness of this book.

These abrupt transitions are often not seen in translation; I have however, where practicable, tried to indicate them by introducing a dash (—); this may be a very

imperfect indication ; but a dash is not used in this translation for any other purpose.

WINER, in speaking of the solecisms in the Apocalypse, has well observed, “ They give to the style the appearance “ of more harshness, but may be explained as anacoluthon “ and mingling of two constructions, or in another way, “ which should always have been adopted, *rather than* “ *ascribe either to the ignorance of the writer, who has dis-* “ *played a knowledge of grammatical rules in other much* “ *more difficult constructions.* Examples analogous to most “ of these are found in Greek writers ; but they are not of “ so frequent occurrence as in the Apocalypse.”—IDIOMS OF N. T. Agnew and Ebbeke's Translation, p. 188. He then shews how the *connection of thought* is more attended to than mere grammar.

In considering the *difference* of style in various writings which are attributed to the *same author*, I do not think that the *nature* of the writings themselves is in general sufficiently taken into account.

St. John appears to have peculiarly moulded his style according to the language of others which he records :—(I make this remark without in any degree overlooking the plenary character of Inspiration) :—and this one consideration may cause all the difficulty to disappear which some have found in comparing his Gospel with the Apocalypse. In each of these works, the portion occupied by the recorded language of others is considerable. In Bishop Lloyd's Oxford Greek Testament, the number of *lines* in the Apocalypse is 1460 ; of these 564—nearly *two-fifths* of the book—are the words of language which he records :—in the same edition the number of lines in the Gospel of St. John is 2340 ; of which 1370 are simply recorded words.

I cannot in this place do more than mention the fact as one which meets many objections :—the subject however is one of considerable interest ; but I must leave it, and also one of still greater importance,—the absolute evidence

furnished by the writers of the second century as to the authorship of the Revelation.<sup>a</sup>

I trust that my previous labour on the text and translation of this book has not been unaccompanied with the blessing of the Lord. It is He alone who can enable any student of His word to form a correct and accurate judgment, whether it be on doctrinal or on critical subjects:—and as to the mere critical details of various readings, it is, I believe, *peculiarly needful* that there should be in the mind that freedom from all undue bias caused by preconceived opinions, which God only can bestow. And just as the Lord can enable a critic to labour in His fear, so can He grant the results of such labour to be profitable to others.

Of late years much attention has been directed to this book,—the special prophetic instruction of the Lord Jesus Christ to His people whom He hath redeemed with His own precious blood;—every thing which can cause its text to be known with greater accuracy, must, then, have its value:—if the book be known as precious, it behoves us to know with all the exactness possible, what the words are in which the Holy Ghost gave the Scripture forth. Perhaps the Church needs to have its attention still more directed to this Book, on the reading and keeping of which, Christ has pronounced His blessing. Then I would humbly desire and pray, that this publication of its corrected Text in English may be prospered to this end.

In editing the Greek and English Revelation, I avoided all allusion to the important subject of interpretation:—I stated in my Introduction,—“I have avoided anything which might relate to the *interpretation* of the Revelation:—this was not my object, but it was simply to supply a text which might aid those, who, in subjection of mind to the word of God, are seeking the teaching of the Spirit to know the things that are here written. No thoughts of my own on the subject of *interpretation*, have, I

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<sup>a</sup> I hope before long to be able to bring this fully forward in a volume for which I have made considerable preparation:—“*Historie Evidence of the Origin and Transmission of the Books of the New Testament.*”

“believe, in a single instance influenced my judgment as “to the adoption of readings; on the contrary, in many “places preconceived thoughts on particular passages had “to give way before what I saw, on sufficient grounds of “evidence, to be ‘the words of the Holy Ghost.’”

In re-editing this English version with some improvements, I can assure the reader, that I have acted on the same principle; and I hope that in seeing evidence more clearly, I have more thoroughly carried it out: and I believe that however various the systems of interpretation may be, it neither has been found, nor will it be found, that my endeavour to give the genuine text of the Revelation has been biased by any of them. My object has been to place *the true text* before the English reader of the Bible.

With regard to the use made of the Text which I have edited, I may mention that in the later editions of “*Horæ Apocalypticæ*, by the Rev. E. B. Elliott,” continual reference is made to my text, and many things are so altered as to be adapted to it;—my Text has also been used in “*Thoughts on the Apocalypse*, by B. W. Newton:” perhaps no two works on the Revelation differ more as to principles of interpretation; these facts will, I think, shew that my labour has been connected with the TRUTH of God’s word, let the result be what it may: they will also shew that my corrected text has been felt to be of use to those whose attention has been directed to the Apocalypse.

I trust that this version of the Apocalypse may be regarded as a kind of specimen of the *results* of that criticism which I wish to apply to the whole of the Greek New Testament. In recurring to the ANCIENT AUTHORITIES, I feel that I approach, as near as the nature of the case will admit, to the original fountains. That these authorities present the New Testament Scripture in a simple and intelligible form, let this translation be a proof to the mere English reader.

If in any part of the New Testament it might have been feared that a recurrence to the ancient authorities was im-

possible, that part would have been the Apocalypse :—but if in this book, of which the ancient MSS. are so few, this can be done (*and it is here done*), it follows that we may safely act on the same ground in all the rest of the New Testament, in which the ancient MS. authorities are so much more numerous.

What I propose in my Greek Testament, I have stated as clearly as I could in my Prospectus. I only wish in this place to remark on what may possibly be objected by those unacquainted with Biblical Criticism, to this translation as well as to my proposed work. It is possible—or rather, probable—that some when they find an alteration or omission will suppose that some liberty has been taken with the word of God. Thus the non-insertion of the words (true and important in themselves, and found elsewhere in Scripture), “I am Alpha and Omega, the First and the Last,” in Rev. i. 11, might be thought to be a dangerous temerity. But in this and in all such cases, the question is not that of *omitting* part of the text, but of not inserting as part of the text, words which come to us on no competent evidence: to do this would be rather *adding* to the text. Had the Apocalypse been printed originally from the best copies, these words would not have been found in our translation; and in that case, all who are timid at what they consider to be alterations and omissions, would have dreaded any such *insertions*, and that too on good grounds.

The differences between the common text of the Apocalypse and that here given, are greater than would be occasioned by critical revision in any other part of the New Testament. I do not feel that I have to justify myself as to departures from the modern readings; the only thing which can require justification is, when the *ancient* readings are not followed:—on this principle, a great responsibility would rest on any who could deliberately defend the modern text.

All who know even the rudiments of Biblical Criticism are aware that there are in the Greek Testament what are termed *Disputed Passages*. This expression does not mean

passages which are opposed by cavillers, (such as the Introductory Chapters of the Gospels of Matthew and Luke), but passages about which there is at least some conflicting evidence, or which are in the common text, though they rest on no authority. Now it is with regard to *Disputed Passages* that a Critic is most liable to attack ; and this attack is often made by those whose affection for the words which they are accustomed to read, is greater than their ability to weigh evidence, and to examine in each case, "What is Truth with regard to the text of God's word?" A critic has said of such words :—"They have become so much "associated with the communings of the soul, as well as "with the perusal of the word of God, that it is like the "tearing away of a limb to discard them without ceremony "from the Text of the New Testament. But in this and "all similar cases, we must be guided simply by evidence ; "and according as we find it to preponderate, so must "our decisions be. Preconceived opinions and early asso- "ciations must give way before the weight of testimony ; "for we must not allow them to bias our judgments in "matters of important truth."—Dr. DAVIDSON's Biblical Criticism, p. 181. This writer then states the evidence, and decides *against* the passage which he is discussing.

This is the manner in which I desire to act with regard to each *disputed passage*: each must stand or fall according to the *evidence* with which it comes. Let traditional feelings be set aside, and the judgment will generally be formed without *much* difficulty. If we have sufficient proof that a passage was part of the known and genuine text in the fourth century or earlier, then we may easily receive it; if the early authorities differ, then they must be weighed among themselves ; and even if we can arrive at no absolute certainty, we may at a relative probability ;—we shall at least be able to say that the evidence seems to preponderate one way or the other, and that all doubt must be confined within such and such limits. But if MSS., versions, and early writers, give us no indication that the first four centuries knew such or such a passage or phrase, then

it is not temerity, it is not innovation, to reject such a disputed passage as not coming to us with evidence on which we can believe it to be really Holy Scripture.<sup>a</sup>

Some have sought to defend all, or almost all, of such passages, which happen to be found in the common text. Some probability, or some plausibility, has been brought forward. This I regard as very injudicious. Had any of the *strange* additions which stand in the Codex Bezae, been printed in Stephens's text instead of being in his margin, they would still probably have been in our copies, and such defenders would no doubt have defended them. "Far from "our thoughts be the notion, that all who wish well to the "temple of our Faith are required to come, each man with "his wooden prop, for the purpose of placing it against the "walls of the edifice. Such means of support communicate "to the building nothing but an appearance of weakness "and deformity. Let every thing of the kind—and much "there is—be cleared away; and let no one be afraid of "the consequences. The structure is *ponderibus librata* "suis,—by its own weight made stedfast and immoveable." B.P. TURTON'S "Defence of Porson's Literary Character." p. 182.

If unwise defenders advocate the genuineness of words which rest on no competent evidence, they unconsciously weaken the authority of all testimony to the text of Scripture; for they virtually lower that which is *certain* to the level of that which is (to say the least), *uncertain*. Both are brought to the same point, but the *uncertain* or *un genuine* can never be really elevated.

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<sup>a</sup> While these pages have been in the hands of the printer, I have received DR. DAVIDSON'S INTRODUCTION TO THE NEW TESTAMENT, Vol. 1.—I refer to it in this place, because he considers in it all the principal passages in the *Gospels*, on which question has been raised. I do not profess *entire* accordance with his conclusions: I rest strongly on the direct and external evidence; but on this and on other *more important* subjects, Dr. Davidson's work directs the attention to the state of the questions. It has a peculiar importance to the Biblical student, for it supplies a *desideratum* in our language. The sooner it is completed the better.

These remarks may serve to meet objections to the Apocalypse as now edited, and to the Greek Testament which I have in progress.<sup>a</sup>

If any one should ask “*Quis vituperavit?*”—Why defend by anticipation? I answer, that the experience of Biblical Critics for the last fifteen hundred years is before me. I desire to defend what Bengel termed, “the precious *original text* of the New Testament,” and I *may* be treated as Bengel was for my pains. I contend for the truth of God’s word, —I leave results with Him. May He guard me from editing as His Scripture, *one word* or *syllable* different from the competent evidence which He has preserved and transmitted.

Jerome in the latter part of the fourth century revised the Latin version of the New Testament (then in a very incorrect condition), by comparison with ancient Greek Copies. But he knew what he had to expect in executing such a work. “*Quis enim doctus pariter vel indoctus cum “in manus volumen assumserit, et à salivâ quam semel “imbibit, viderit discrepare quod lectitat, non statim erum-“pat in vocem, me FALSARIUM, me clamans esse SACRILEGUM, “qui audeam in veteribus libris, addere, mutare, corrigere?*”

HIERONYMUS ad DAMASUM.

“Who, whether learned or unlearned, when he takes my “book into his hands, and finds that what he reads differs “from that to which he has been used, will not forthwith “exclaim against me as a **FALSIFIER**, crying out that I am “**SACRILEGIOUS**, for daring to add, or alter, or correct any “thing in the ancient books.”

Jerome used for the correction of the New Testament *ancient Greek copies*, “*Evangelia...codicum Græcorum emenda collatione sed veterum;*” he afterwards translated the Old Testament into Latin from the Hebrew original. Many

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<sup>a</sup> I wish to call attention to a Remark which I have elsewhere made, that “Honest criticism will exhibit the text of God’s word with more exactness, but the Doctrines will be found the same unchanged and unshaken.” No one who values Scripture need be timid.

looked on each of these works as an *innovation* ; they objected to the use of the Greek original to correct the errors then found in the Latin copies ; they thought that the Old Testament should be rendered into Latin from the Septuagint Greek version (which the Church had commonly used) and not from the authentic Hebrew.

Some however appreciated the principle of recurring to the ancient fountains ; and after about two hundred years the work of Jerome was commonly used. Augustine, the cotemporary of Jerome, was at first afraid of innovation ; but afterwards he valued and used the new translations. Indeed he fully admits the principle of Textual Criticism, when (speaking of what an accomplished interpreter of God's word should be,) he says,—“ *Being also aided by the TRUTH OF MSS., which a skilful diligence of emendation has effected, let him come thus provided to discuss and to solve doubtful passages of Scripture.* ”—(De Doctrinâ Christianâ iii. 1.) True interpretation may depend on true reading.

In after ages, the work of Jerome, when through the errors of transcribers it was itself in a corrupted condition, has been canonized, errors of transcription and all, by those who held just the same kind of *traditional* feeling, as that which opposed his revised version when first executed.

The same race of traditional objectors opposed the New Testament in Greek when first printed, as though it were an innovation ;—the same race stigmatized MILL and his labour of thirty years ;—they frustrated the critical edition undertaken by BENTLEY ;—they let loose their virulence against BENGEL and his accomplished edition. What wonder then, if I should be assailed from some quarters in a similar manner ?

But I continue my labour, be the consequences what they may ; and I trust that God may grant me to bring my work to a completion. I have one simple object before me, —THE TEXT OF GOD'S WORD IN ITS TRUTH AND INTEGRITY ; and however some may object, I humbly trust that my work will be of real service to the Church of God,—to

those, at least, who value TRADITION less highly than they do TRUTH.

How strongly traditional feeling may actuate a very learned man, may be seen by the following quotation relating to Griesbach's New Testament.

“ The perpetual, and, for the most part, needless cancellings, and alterations of all kinds, introduced by Griesbach from a few ancient, but altered MSS. and versions formed on such MSS., evince a temerity that would have been not a little censurable even in editing a *profane* writer, but which can scarcely be too strongly reprobated when exercised on the sacred volume.”—Dr. BLOOMFIELD'S *Greek Testament, Pref.* p. x.

This is strong language:—I trust that I do not venerate the Word of God less highly than Dr. Bloomfield can; but it would seem as though traditional bias had led him altogether into misconception and misstatement.

I have not to defend Griesbach's critical principles, with which in many points I do not agree: his labours however are not to be despised. But Dr. Bloomfield's language calls for remark. He speaks of “ needless cancellings” and “ alterations;” it is not *cancelling* part of the text, if words are not inserted, which the text, as exhibited by the best authorities, does not really contain: it is not making *alterations* from the *true text*, when sentences are given on the authority of *ancient* documents, in preference to that of those which are modern. The word “ needless” is wholly misplaced in such a case: in restoring a genuine text, nothing which conduces to such an end can be needless.

But the most ancient authorities are described as being “ a few altered MSS. and versions, formed on such MSS.” The MSS. of the fourth, fifth, and sixth centuries are indeed *few*; but these primary authorities which give consenting testimony against the modern text are ALL the documents of that age which have come to us: these are the authorities which Dr. Bloomfield so repeatedly calls “ slender.” As to the charge of their being “ altered,” it

should have been entered into *fully*, or else *not made*. But can any one believe that *all* the *older* documents have been *altered*? That in the early centuries the Christians in various countries conspired to *alter* needlessly their sacred books? Can it be that no extremely old documents have come down to us, which do not exhibit these alterations? (The word “altered” cannot mean, altered in more modern times). To which will the word “altered” most fitly apply, to the older Greek documents, or to those of later ages, written mostly at Constantinople or Mount Athos, when the Greek Empire and Greek influence were contracted to narrow limits?

But in speaking of “versions formed on such MSS.,” Dr. Bloomfield admits a very important point:—*the ancient translations are witnesses for the ancient text*: who can suppose that the ancient translations, such as those of Jerome, the Egyptian versions, &c.—made in widely different countries should *conspire* in the use of “altered” MSS.? The truth is, that the most ancient MSS., versions, and citations, supply a threefold cord of generally consenting testimony, in opposition to the *modern* readings.

With regard to “temerity,” I think that far more is evinced by any man, who receives readings on late evidence or on *none at all*, than by him who adheres to that which is both good and ancient. A profane writer ought to be edited on principles of textual criticism, of just the same kind, as those which it is desired to apply to the New Testament. How thankful would an editor of Herodotus or Thucydides be, if he had a MS. to use, of the age and character of some of those which contain the New Testament: we should soon see its text followed, to the utter rejection of that which is modern. But on Dr. Bloomfield’s principles we should neglect ancient classical MSS. (e. g. the precious Vatican fragments of Dion Cassius) for the sake of modern copies!

Now there is a work which was first printed from modern MSS., and which was perpetuated for a while in reprints of these modern texts; and this work was afterwards printed

on the authority of an ancient MS.; the consequence has been; that this *ancient text* has entirely superseded the modern text previously current. The ancient text founded on this MS. is that which is habitually used. This work is the *Septuagint version of the Old Testament*; the early printed editions from modern MSS. are the Complutensian and the Aldine,—the ancient text which has superseded them is that of the Roman edition, (1586)—now the current text of the Septuagint,—taken from the VATICAN MS.,—one of those very documents which Dr. Bloomfield would stigmatize as being “altered.”!

One page before that from which I have quoted, Dr. Bloomfield speaks of those, who, “in the CRITICAL and “Philological departments,...evince an insufficient acquaintance with the enlightened principles of the great Critics “of the school of BENTLEY and Hemsterhusius, *Porson*, “and Hermann.”

Who can more oppose the critical principles of BENTLEY, than one who can so loudly decry the authority of ancient copies as evidences of the Text? Are not Dr. Bloomfield's critical principles just the same of those of Bentley's determined opponents,—those fierce adversaries who succeeded in the disgraceful triumph of frustrating Bentley's Critical Edition of the New Testament?

I fully accord with Dr. Bloomfield's strong remarks on the application of Conjectural Criticism to the Text of the New Testament; this he terms “at once *unnecessary* (with so many MSS.) and *presumptuous*; nay, *foolish*.” (p. x. note)—and yet,—what can be said? Dr. Bloomfield has, in some instances—(e.g. Mark ix. 12, and 1 Cor. ii. 9,) indulged in *Conjecture*, in that which he rightly terms *unnecessary*, *presumptuous*, and *foolish* (the Italics are his own):—in one place he inserts a conjectural reading in his text; in another he conjecturally marks a word as one to be cancelled. In Luke ii. 2, *the whole verse* is marked as though it should be omitted on *conjecture*, and another *conjectural* alteration is suggested. (Dr. Bloomfield's alteration of the

text of this verse I suppose to be unintentional, but the grammatical meaning is changed.) Other marks of conjecture are given in his text, and enforced in his notes. Is not this real *temerity*? is not this the introduction of *alterations* and *cancellings*, and that *needlessly*?

Not one word did GRIESBACH insert, alter, or cancel from *conjecture*: “ *nil mutetur e conjectura.*”

Thus then it is; an Editor may shut his eyes to the light of *good* and *ancient* EVIDENCE presented before him; and, though protesting against conjecture, his feet may be entangled in that very snare.

Had Dr. Bloomfield’s conceptions on the subject of Textual Criticism been more clear and correct,—more in accordance with those of Bentley and Porson, his useful edition of the Greek Testament would have possessed far greater utility.

Far be it from me to speak disrespectfully of Dr. Bloomfield, or of his work: I do not think however that textual criticism is the department of literary labour for which his mind is fitted. Bp. Turton speaks of *no one* in such high terms as he does of Dr. HEY; and yet, as to his skill in critical inquiries, he says, “ I doubt whether his mind was completely formed for inquiries of that kind. He scarcely ever, I think, attempted criticism with success.”—VINDICATION OF PORSON, p. 206.

Bp. Turton had no wish to disparage Dr. Hey:—(in eulogizing him he departs from his subject for about five pages,)—I have no intention in these remarks to undervalue the learning or labours of Dr. Bloomfield. I only wish to shew how *traditional misconception* may lead into remarkable inconsistency with regard to TEXTUAL CRITICISM.

It would be an object worthy of much labour to give even one sentence of the Bible more accurately, to bring forward the words of even one passage with more correctness; those who can understand this fact may be able to appreciate this revised Text of the Revelation; it is for those who value God’s word that I have prepared it,—for

those, who, resting on the precious blood of Christ, desire to know more accurately what that word teaches ;—and may God graciously grant His blessing on its being used by such. “Blessed is he that readeth, and those who hear the words of this prophecy, and keep the things which are written therein : for the time is at hand.”

As an instance of the result of labour purely critical, in a passage where every Christian reader may in some measure appreciate it, I may refer to Rev. xxii. 14 :—all may *feel* the difference between the statements of the readings: “BLESSED ARE THOSE WHO WASH THEIR ROBES, that they may have RIGHT to the tree of life, and may enter in through the gates into the city ;”—how different from “*Blessed are they that do His commandments*, that they may have right to the tree of life,” &c. The common text can be understood *by means of other Scriptures* in such a way as not to contradict *grace*; but a soul that values the salvation which God has provided in the blood of Christ, finds in the declaration, “Blessed are those who wash their robes,” that on which it can repose, as having the gospel of the *grace of God* in Christ’s redemption, brought before it with a rich unction.

How beautifully have we thus the holiness of those gates of pearl, through which nothing that defileth shall ever enter, set in immediate connection with that cleansing through which a title is given to enter in, as ransomed, forgiven, and saved. Thoughts are presented to us of holiness, grace, and redemption, in the harmony, in which it has pleased God to manifest them ! We can contemplate the holiness of the heavenly city, without one feeling which hinders the joy of the soul as trusting in Christ. The believer may now rejoice in saying, “Worthy is the Lamb :”—he may feel the worthiness of Jesus to be his title to enter in, even before the very throne of God,—to be presented there in robes washed and made white in the blood of the Lamb.

To me it would be a reward for years of toil, to be the means of bringing one such text forward with the full light

of clear and certain evidence bearing on it; and if in a case like this, we *may feel* refreshment of spirit from a result of criticism, may we not pay all attention to such results with regard to other subjects in the Scripture, whether precepts or prophecies?

But I would not be misunderstood:—doctrinal bias is no ground from which to form conclusions as to the text of God's word: the *doctrine* of a text may be true and precious, but the text not genuine: I refer to Rev. xxii. 14, as shewing that the mere principles of criticism properly applied, may result in illustration of truths which are known and felt to be most precious.

And no one need fear the results of sound criticism; God, who caused His Scripture to be written by the inspiration of the Holy Ghost, has so providentially watched over its transmission, that He has preserved to us certain, historical evidence, enough to satisfy all honest inquirers. And so with regard to its *text*; He has caused that we should possess the needed evidence for forming a judgment as to what the inspired Apostles actually wrote; and having this evidence thus placed before us in the providential care of God, we need no more fear the fair results of this kind of testimony, as bearing on the *text* of Scripture, than we do the results of that which relates to the transmission of the *Books* themselves.

*Plymouth,*

*Nov. 22nd, 1848.*

S. P. T.

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#### EXPLANATION OF MARKS USED.

An *asterisk* \* is inserted whenever the ancient text differs from the modern, whether in omission, insertion, or change.

A *dash* (—) is employed to mark the abrupt changes of construction, found in the Greek.

Words enclosed within brackets [ ] are those which rest on *doubtful* authority.

## POSTSCRIPT

### TO A PROSPECTUS OF A CRITICAL EDITION OF THE NEW TESTAMENT NOW IN PREPARATION.

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The object with which my Prospectus was issued, was principally *to give information*, and *to gain information*: to *give* information to those who are interested in Biblical studies of the work which I have in hand, and to *gain* information myself from such, on subjects connected with this work.

This object has been *already* met by my Prospectus, to a considerable degree, in both respects: I have to thank those who have kindly interested themselves about my work, to many of whom I am wholly unknown, except as engaged in Critical study, bearing on the Text of the Word of God.

In reply to all inquiries, I wish here to state, that whenever it may please God to enable me to complete my work, I intend to publish it by subscription: with this view I should wait until a sufficient list of subscribers should be obtained to guarantee the expense of publication: it would be premature for me to say anything at present, as to *price*, &c.

In generally expressing my thanks for the communications which I have received, I wish to state distinctly that I shall still be grateful for information which may at all bear on ancient MSS., Versions, or Biblical works. I have to thank all who have kindly brought my Prospectus into notice, and amongst these I am bound especially to mention the Rev. T. H. HORNE, to whose kindness I am also indebted for the use of the magnificent edition of the COPTIC GOSPELS (with Arabic in a parallel column), published by the Society for Promoting Christian Knowledge. The Coptic MSS. used for this edition were collated by the Rev. J. R. T. LIEDER, Missionary at Cairo, and it has been kindly lent me for the purpose of collating this Coptic Text with those of Schwartze and Wilkins.

Since my Prospectus was issued, the larger edition of the Greek New Testament by Edvardus de Muralto, with Prolegomena, &c. has been published. There is however no precise indication of what he gives as the readings of the Vatican MS., *on his own certain knowledge*. We can only approximate to accuracy with regard to the readings of this most important MS. When the collation of Bartolocci (in MS. at Paris), that executed *for* Bentley, and that by Birch, *differ*, the discrepancy must be stated, and reasons may be found for forming a judgment; when the collations *agree*, we may generally be satisfied; but still it is *certain* that all of these collations in several places give, not the original readings of the MS., but the corrections of a later hand. I can hear nothing of the publication of the Text of this MS. by Cardinal MAI, being likely to take place: Cardinal Mai himself informed me, in March 1846, that his would not be a fac-simile edition, but a Greek Testament, critically edited, *for general use, like MILL's, ("Comme l' edition Anglaise de Mill,")* the text *mostly* formed on that of the Vatican MS., with various readings.

I shall be most thankful to receive any information relative to this most important of all Biblical Documents.

I may here mention that the Librarians at St. MARK's, at VENICE, who kindly afforded me the fullest access to all that I wanted there, were Dr. GIUSEPPE VALENTINELLI and Signor ANDREA BARETTA: when my Prospectus was printed I had not the memorandum of their names by me. Those who know how MONTFAUCON was treated a century and half ago at the Library of St. Mark's (see his "Diarium Italicum," p. 41), will understand how gladly I acknowledge this courtesy. I know by experience what Montfaucon describes, for I have met *elsewhere* with the same kind of exclusion.

I add a word on the important principle of using ancient authorities exclusively as evidences of the true Text.

In hardly any passage would any Critical Editor admit a reading without *some* ancient authority; in such cases the ancient documents become the real authorities; all others are simply additions, which in no way increase the *amount* of evidence which ought to weigh.

This may be called using only a part of the Critical materials, but it is in fact what we should do in the investigation of TRUTH on any other subject. One eye-witness is competent to give *evidence*, while ten thousand hearsay

reporters would be excluded. The point is the same as when early and ancient historians are compared. If all early historians (and some of them nearly contemporaries) say one thing, and late obscure writers another, who will hesitate as to his choice?

If a reading have no ancient vouchers,—if there be no trace of it in ancient MS., ancient version, or early citation, would it be other than *temerity* (almost amounting to *conjecture*), if its claims were pressed? What, if it were supported by a host of modern copies, the ancient authorities would be all of them witnesses *against* it. Who would defend an erratum in a printed work, because of its being found in the mass of *recent* copies?

Where there are variations, the only thing which can prove any reading to be truly *ancient*, is the fact of its resting on some ancient voucher. GRIESBACH well observed, “Perhaps we shall soon have to think of lessening our “Critical aids, rather than of increasing them without “limit...Those indeed who carry on Criticism as though it “were a *mechanical art*, are delighted with so numerous an “army of MSS.”—Symbolæ Criticæ, Pref. p. 2. Of course the modern copies are those which may be safely left to the *mechanical critics*. Griesbach says elsewhere (New Testament, Prolegomena, p. lxi.) “There is no need to repeat “again and again, that readings, which, looked at in them-“selves, we judge to be the better, are not to be preferred, “unless authenticated by at least some ancient testimonies.”

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*Preparing for Publication,*

HISTORIC EVIDENCE OF THE ORIGIN AND TRANSMISSION  
OF THE BOOKS OF THE NEW TESTAMENT.

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This work is intended to furnish a satisfactory account of the authorship, transmission, &c. of the writings which we possess collectively in the New Testament,—to show that they have been always received as genuine on grounds of positive evidence, such as admits of no more doubt or uncertainty than that which we can entertain, as to the authorship of SARGEANT'S “LIFE OF HENRY MARTYN,” or of NEWTON'S “CARDIPHONIA.”

While occupied in preparations for the Critical Edition of the Greek New Testament, which (if the Lord will), I hope to publish, the greater part of the materials for this volume of "Historic Evidence," have been collected; no small part of the work is written, and I expect that (without interfering with my more important occupation,) the whole will be completed in a few months.

There are many Christians to whom such a volume will, I believe, be useful; there are many who if they hear a doubt or cavil raised, feel that it is (to say the least,) unsatisfactory not to know how to meet the cavil: their own confidence may not be shaken even in the slightest degree; but still they cannot do other than desire to know where the fallacy of the objection lies. Although the needed information may be gained from many *critical* works, yet I am not aware of any work which *precisely* supplies what is needed to this end; what is needed, is an accurate account, but rather *popular* than *critical*, so as to be altogether intelligible to those who are not accustomed to critical studies.

It is my wish to supply this want, not so much indeed in meeting objections, as in bringing forward that which is *positive*; that which, if held fast, will give to the mind an intelligent apprehension of the certain grounds on which the New Testament Scriptures are received: shewing that we possess the same kind of absolute evidence for the New Testament Scriptures, which we have for other genuine works of antiquity, only with tenfold strength.

It is a fact that cavils are raised: it is a fact that such cavils under various Philosophic disguises are more and more circulated; it is useless to shut our eyes to these facts; we must meet this condition of things by showing intelligently, the grounds which demonstrate the genuineness of the records of that religion which gives us all our hopes through the one perfect sacrifice of the Son of God, to whom the Scripture testifies.

I intend to consider in one part of the volume the *authority* of the New Testament, as deduced from its genuineness, and as absolutely inspired by the Holy Ghost, and also the proof which the New Testament affords to the *authority* of the Old.



## THE REVELATION.

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THE REVELATION OF JESUS CHRIST, which God gave unto him, to show unto his servants things which must come to pass speedily; and *which* he signified, having sent by his angel, unto his servant John: who hath testified the word of God, and the testimony <sup>2</sup> of Jesus Christ, \* what things soever he saw. Blessed <sup>3</sup> is he who readeth, and those who hear the words of the prophecy, and keep the things which are written therein: for the time *is* nigh.

JOHN to the seven churches which are in Asia: <sup>4</sup> Grace *be* unto you, and peace, from him who is, and who was, and who is to come; and from the seven Spirits that \* *are* in the presence of his throne; and from Jesus Christ,—the faithful Witness, the First-born <sup>5</sup> \* of the dead, and the Prince of the kings of the earth.

Unto him that \* loveth us, and hath \* freed <sup>a</sup> us from our sins by his own blood,—and he hath made \* for us <sup>6</sup> \* a kingdom,—priests unto Him who is his God and Father; to him *be* glory and dominion for ever and ever. Amen.

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<sup>a</sup> “*And hath washed*” is the reading of some authorities, but not of the most ancient MSS.

7 Behold, he cometh with clouds ; and every eye shall see him, and those who pierced him : and all the tribes of the land shall wail at him. Even so, Amen.

8 “ **I** am the Alpha and the Omega,”\* saith the Lord\* God, who is, and who was, and who is to come, the Almighty.

9 **I** John, \*your brother and fellow-partaker in the tribulation and \*kingdom and endurance \*in Jesus, was in the isle that is called Patmos because of the word of 10 God and \*the testimony of Jesus.\* I was in the Spirit on the Lord’s day ; and I heard behind me a 11 great voice, as of a trumpet, saying,\* “What thou seest, write in a book, and send unto the \*seven churches ;\* unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

12 And I turned to see the voice that \*was speaking with me. And having turned, I saw seven candlesticks 13 of gold ; and in the midst of the \*candlesticks *one* like unto the Son of man, clothed with a garment reaching to the foot, and girt about at the breasts with a girdle of 14 gold. His head and *his* hairs *were* white as white wool, 15 as snow ; and his eyes as a flame of fire ; and his feet like unto fine brass glowing with fire, as in a furnace ; 16 and his voice as the voice of many waters :—and having in his right hand seven stars :—and out of his mouth proceeding a sharp two-edged sword : and his countenance as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. 17  
And he laid his right hand upon me, saying,\* "Fear  
not; I am the First and the Last, and THE LIVING 18  
ONE; and I have been dead, and behold, I am living  
for ever and ever :\* and I have the keys of \*death and  
of hades. Write \*therefore the things which thou hast 19  
seen, and the things which are, and the things which  
are about to come to pass hereafter; the mystery of  
the seven stars which thou hast seen upon my right  
hand, and the seven candlesticks of gold. The seven  
stars are the angels of the seven churches: and the  
seven candlesticks \* are the seven churches.

II. "Unto the angel of the church \* who is \* in  
Ephesus write ;

"These things saith he that holdeth the seven stars  
in his right hand, he that walketh in the midst of the  
seven candlesticks of gold; I know thy works, and 2  
\*labour, and thy endurance, and that thou canst not bear  
those who are evil: and thou hast tried those who call  
themselves apostles, and are not, and hast found them  
liars: and thou hast \*endurance, and hast borne for my 3  
name's sake, and \* hast not been wearied.\* Nevertheless 4  
I have *this* against thee, that thou hast left thy first love.  
Remember, therefore, whence thou hast fallen, and 5  
repent, and do the first works; otherwise I am coming  
unto thee, \* and I will remove thy candlestick out of its  
place, except thou repent. But this thou hast, that 6

CH. II. 7. THE REVELATION.

thou hatest the deeds of the Nicolaitanes, which **I** also hate.

7 " He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in \*the paradise of God.

8 " And unto the angel of the church \* in Smyrna write ;

" These things saith the First and the Last, who hath  
9 been dead, and hath lived ; I know \* thy tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy \* from those who say that they are Jews, and are not,  
10 but *are* the synagogue of Satan. Fear \* not the things which thou art about to suffer : behold, the devil is about to cast *some* of you into prison, that ye may be tried, and \*may have tribulation ten days : be thou faithful unto death, and I will give unto thee the crown of life.

11 " He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

12 " And unto the angel of the church in Pergamos, write ;

" These things saith he who hath the sharp two-edged sword ; I know \* where thou dwellest, *even* where the throne of Satan *is* : and thou holdest fast my name, and hast not denied my faith ; and in *those*

days\* *was* Antipas my witness, \*my faithful one, who was killed among you, where Satan dwelleth. But I <sup>14</sup> have a few things against thee, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication: so THOU also hast those that hold the <sup>15</sup> doctrine of the Nicolaitanes \*in like manner. Repent <sup>16</sup> \*therefore; otherwise, I am coming unto thee quickly, and will fight with them by the sword of my mouth.

“ He that hath an ear, let him hear what the Spirit <sup>17</sup> saith unto the churches; To him that overcometh will I give \*of the hidden manna, and I will give unto him a white stone, and on the stone a new name written, which none knoweth save he that receiveth *it*.

“ And unto the angel of the church \*who is in <sup>18</sup> Thyatira write;

“ These things saith the Son of God, who hath his eyes as a flame of fire, and his feet *are* like unto fine brass; I know thy works, and love, and \*faith, and <sup>19</sup> service, and thy endurance, and thy works,\* the last *to be* more in number than the first. Notwithstanding I have \**this* against thee, that thou \*lettest alone <sup>a</sup> the woman Jezebel;—\*who calleth herself a prophetess, \*and she teacheth and deceiveth my

<sup>a</sup> “ *Thy wife Jezebel*” is the reading of some good authorities; “the woman” is however the reading of C. 38, etc., with the Vulgate, and most of the other ancient versions.

servants to commit fornication, and to eat things sacrificed unto idols. And I have given her space to repent, and she \*willetteth not to repent of her fornication. Behold, I cast her into a bed, and those who commit adultery with her into great tribulation, except they repent of \*her deeds. And I will kill her children with death ; and all the churches shall know that **I** am he who searcheth the reins and hearts : and I will give unto every one of you according to your works. But unto you I say, \*the rest that are in Thyatira, as many as have not this doctrine, \*who have not known the depths of Satan, (how they speak,) I \*lay not upon you any other burden ; but that which ye have hold fast till I come.

“ And he that overcometh, and he that keepeth my works unto the end,—I will give to him authority over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter are broken to shivers : even as **I** also have received of my Father. And I will give unto him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

III. “ And unto the angel of the church in Sardis write ;

“ These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that

\* were about to die: for I have not found thy works complete before \* my God. Remember, therefore, how 3 thou hast received and heard; and observe, and repent. If, therefore, thou shalt not watch, I will come [on thee] as a thief, and thou shalt not know at what hour I will come upon thee. \* But thou hast a few 4 names \* in Sardis, which have not defiled their garments; and they shall walk with me in white: because they are worthy.

“He that overcometh shall \* thus be clothed in 5 white garments; and I will not blot out his name out of the book of life, and I will confess his name in the presence of my Father, and in the presence of his angels. He that hath an ear, let him hear what the 6 Spirit saith unto the churches.

“And unto the angel of the church in Philadelphia 7 write;

“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no one \* shall shut, \* that shutteth, and no one openeth; I know thy works: behold, I have set before thee an 8 open door, \* which no one can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I make those of the synagogue of Satan, who say that they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and know that **I** have loved thee. Because thou hast kept the word of my endurance, 10

11 **I** also will keep thee from the hour of temptation, which is about to come upon the whole world, to try those who dwell upon the earth. \*I am coming quickly: hold fast that which thou hast, that none take thy crown.

12 “Him that overcometh will I make a pillar in the temple of my God, and he shall never more go out: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem,—\*that which descendeth out of heaven from my God: and 13 *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

14 “And unto the angel of the church \*in Laodicea write;

“These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would 16 thou wert cold or hot. Thus because thou art luke-warm, and neither \*hot nor cold, I am about to spue thee out of my mouth. Because thou sayest, ‘I am rich, and have become enriched, and have need of nothing;’ and knowest not that THOU art the wretched one, 18 and \*the miserable, and poor, and blind, and naked: I counsel thee to buy of me gold refined from the fire, that thou mayest be enriched; and white garments, that thou mayest be clothed, and *that* the shame of thy nakedness may not be manifested, and eyesalve \*to

anoint thine eyes that thou mayest see. As many 19  
as I love, **I** rebuke and chasten: be zealous there-  
fore, and repent. Behold, I stand at the door, and 20  
knock: if any one hear my voice, and open the door,  
I will come in to him, and will sup with him, and **HE**  
with me.

“To him that overcometh will I give to take his 21  
seat with me in my throne, even as **I** also have over-  
come, and have taken my seat with my Father in his  
throne. He that hath an ear, let him hear what the 22  
Spirit saith unto the churches.”

IV. AFTER THESE THINGS I saw, and, behold,  
a door opened in heaven: and the first voice which  
I heard, *was* as it were of a trumpet speaking with  
me;—saying, “Come up hither, and I will show thee  
things which must be hereafter.”

\* Immediately I was in the Spirit: and, behold, 2  
a throne was set in heaven, and upon the throne one  
sitting. And he that was sitting \* *was* like in appear- 3  
ance to a jasper-stone, and a sardine: and *there was* a  
rainbow round about the throne,—like in appearance to  
an emerald. And round about the throne *were* twenty- 4  
four thrones:—and upon the \*twenty-four thrones \* *I*  
*saw* elders sitting, clothed in white garments; and  
\*on their heads crowns of gold. And out of the 5  
throne proceed lightnings and \* voices and thunderings:  
and *there were* seven lamps of fire burning before the

6 throne, which are the seven Spirits of God: and before the throne \*as it were a sea of glass like unto crystal: and in the midst of the throne, and around the throne, four living creatures full of eyes before  
7 and behind. And the first living creature *was* like a lion, and the second living creature like a calf, and the third living creature having the face as \*of a man, and the fourth living creature like a flying eagle.

8 And the four living creatures each of them had six wings round about *him*; and within they are full of eyes: and they have no rest day and night,—saying, “Holy, holy, holy, Lord God the Almighty, who was, and who  
9 is, and who is to come.” And when the living creatures give glory and honour and thanks to him that  
10 sitteth on the throne, who liveth for ever and ever, the twenty-four elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,  
11 “Thou art worthy, O Lord and \*our God, to receive glory and honour and power: because THOU hast created all things, and because of thy pleasure they \*were and have been created.”

V. And I saw in the right hand of him that sitteth on the throne a roll written within and on the backside,  
2 firmly sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, “Who \*is worthy  
3 to open the roll, and to loose the seals thereof?” And no one was able in heaven, nor on the earth, neither under the earth, to open the roll, neither to look

therein. And **He** wept much, because no one was <sup>4</sup> found worthy to open \*the roll, neither to look therein. And one of the elders saith unto me, “Weep <sup>5</sup> not: behold, the Lion \*that is of the tribe of Juda, the Root of David, hath prevailed to open the roll, \*and the seven seals thereof.”

And \*behold <sup>a</sup> and in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb, standing, as it had been slain, having seven horns and seven eyes, which are the [seven] Spirits of God \*sent forth into all the earth. And he came and took \**the roll* out of the right hand of him that sitteth upon the throne.

And when he took the roll, the four living creatures <sup>8</sup> and the twenty-four elders fell down before the Lamb, having each \*a harp and bowls of gold full of incense, which are the prayers of the saints. And they sing a <sup>9</sup> new song, saying,

“Thou art worthy to take the roll, and to open the seals thereof: because thou hast been slain, and hast redeemed us to God by thy blood out of every tribe, and tongue, and people, and nation; and thou hast <sup>10</sup> made \*them unto our God \*a kingdom and <sup>b</sup> priests: and \*they reign on the earth.”

And I saw, and I heard the voice of many angels <sup>11</sup> around the throne and the living creatures and the

<sup>a</sup> “*And I saw in the midst*” is a reading supported by many authorities, but not by the most ancient.

<sup>b</sup> Thus in the most ancient authorities Greek and Latin; others read “*Kings and Priests.*”

elders: and the number of them was myriads of  
12 myriads, and thousands of thousands; saying with a  
loud voice, "Worthy is the Lamb that hath been slain  
13 to receive power, and riches, and wisdom, and might,  
and honour, and glory, and blessing." And every crea-  
ture which is in heaven, and \*on the earth, and under  
the earth, and on the sea, \*and all things that are in  
them, heard I saying, "Unto him that sitteth upon  
the throne, and unto the Lamb, *be* blessing, and honour,  
14 and glory, and dominion, for ever and ever." And the  
four living creatures said, "Amen." And \*the elders  
fell down and worshipped.\*

VI. And I saw when the Lamb opened one of the  
\* seven seals, and I heard one of the four living crea-  
tures saying, as it were \*with a voice of thunder,  
2 "Come."\* And I saw, and behold a white horse: and  
he that sat on him having a bow; and a crown was  
given unto him: and he went forth conquering, and to  
conquer.

3 And when he opened the second seal, I heard the  
4 second living creature saying, "Come."\* And there  
came forth another, a red horse: and to him that sat on  
him was it given to take peace from the earth, and  
that they should slay one another: and there was  
given unto him a great sword.

5 And when he opened the third seal, I heard the  
third living creature saying, "Come."\* And I saw,  
and behold a black horse; and he that sat on him having

a pair of balances in his hand. And I heard \*as it 6 were a voice in the midst of the four living creatures, saying, "A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine."

And when he opened the fourth seal, I heard [the 7 voice of] the fourth living creature saying, "Come."\* And I saw, and behold a pale horse: and he that sat 8 on him *was* called Death, and Hades \*followed with him. And there was given unto *a* them authority over the fourth part of the earth, \*to kill with sword, and with famine, and with death, and by the beasts of the earth.

And when he opened the fifth seal, I saw under the 9 altar the souls of those that had been slain because of the word of God, and because of the testimony which they held: and they \*cried with a loud voice, saying, 10 "How long, O Master, the holy one and true, dost thou not judge and take vengeance for our blood \*from those that dwell on the earth?" And there was given 11 unto \* them severally a white robe; and it was said unto them, that they should rest yet for a little season, until both their fellow-servants and their brethren, that were about to be killed as THEY also *had been*, shall have been completed.

And I saw when he opened the sixth seal, and \*there 12 was a great earthquake; and the sun became black as

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<sup>a</sup>"Given unto him," is the reading of some authorities, but not of the most ancient.

sackcloth of hair, and the \*whole of the moon became  
13 as blood ; and the stars of heaven fell unto the earth,  
even as a fig-tree casteth her untimely figs, when  
14 shaken by a mighty wind. And \*the heaven was  
separated from its place as a scroll when it rolleth itself  
15 together ; and every mountain and island were moved  
out of their places. And the kings of the earth, and  
the great men, and the \*chief captains, and the rich  
men, and the mighty men, and every bondman, and  
\*freeman, hid themselves in the caves and in the rocks  
16 of the mountains ; and they say to the mountains and  
the rocks, “ Fall on us, and hide us from the face of  
him that sitteth on the throne, and from the wrath of  
17 the Lamb : because the great day of <sup>a</sup> his wrath hath  
come ; and who is able to stand ?”

VII. \*After this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel \*ascending from the sun-  
rising, having the seal of the living God : and he cried  
with a loud voice to the four angels, to whom it was  
3 given to hurt the earth and the sea, saying. “ Hurt not  
the earth, nor the sea, nor the trees, till we have sealed  
the servants of our God upon their foreheads.”

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<sup>a</sup> “ Their wrath,” is a reading supported by ancient authorities, *about equal* to that given above.

And I heard the number of the sealed: an hundred and forty-four thousand sealed, out of every tribe of the children of Israel. Of the tribe of Juda, twelve thousand sealed; Of the tribe of Reuben, twelve thousand;\* Of the tribe of Gad, twelve thousand;\* Of the tribe of Aser, twelve thousand;\* Of the tribe of Neptahlim, twelve thousand;\* Of the tribe of Manasses, twelve thousand;\* Of the tribe of Simeon, twelve thousand;\* Of the tribe of Levi, twelve thousand;\* Of the tribe of Issachar, twelve thousand;\* Of the tribe of Zebulon, twelve thousand;\* Of the tribe of Joseph, twelve thousand;\* Of the tribe of Benjamin, twelve thousand sealed.

After these things I saw, and \*a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing in the presence of the throne and in the presence of the Lamb, —\*clothed with white robes,—and palms in their hands; and \*they cry with a loud voice, saying, “Salvation to our God who sitteth upon the throne, and unto the Lamb.” And all the angels stood around the throne, and *around* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, “Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. [Amen.]”

And one of the elders answered, saying unto me, “These that have been arrayed in white robes, what are

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14 they? and whence did they come?" And I said unto him, \* "My lord, thou knowest." And he said to me, " These are those who come out of [the <sup>a</sup>] great tribulation, and have washed their robes, and made \* them  
15 white in the blood of the Lamb. Therefore are they in the presence of the throne of God, and serve him day and night in his temple; and he that sitteth on  
16 the throne shall be a covert over them.<sup>b</sup> They shall hunger no more, neither thirst any more; neither shall  
17 the sun light on them, nor any heat. Because the Lamb that is in the midst of the throne shall be their shepherd, and shall lead them unto living fountains of waters; and God shall wipe away every tear from their eyes."

VIII. And when he opened the seventh seal, there was silence in heaven as it were half an hour.

2 And I saw the seven angels who stand in the presence of God; and there were given unto them seven  
3 trumpets. And another angel came and took his stand at the altar, having a censer of gold; and there was given unto him much incense, that he should give *it* for the prayers of all the saints upon the altar of gold

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<sup>a</sup> The articles in this passage are of doubtful authority: but even if genuine, little could be rested on the insertion; for *θλιψις*, like *ὑπομονη* and all similar words, would take the article in Greek, when we should not insert it in English.

<sup>b</sup> No other rendering of these words is, I believe, admissible:—the expression is parallel to the Hebrew in Exod. xl. 35.

which was before the throne. And the smoke of the incense went up for the prayers of the saints, out of the hand of the angel in the presence of God. And the angel took the censer, and filled it from the fire of the altar, and cast *it* into the earth: and there were \* thunderings, and lightnings, and voices, and earthquake.

And the seven angels who had the seven trumpets prepared themselves to sound.

And the first \* sounded, and there were hail and fire mingled with blood, and they were cast into the earth: \* and the third of the earth was burned up, and the third of the trees was burned up, and all green grass was burned up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third of the sea became blood; and there died the third of the creatures which were in the sea,—which had life; and the third of the ships were destroyed.

And the third angel sounded, and there fell from heaven a great star, burning as it were a lamp, and it fell upon the third of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars; in order that the third of them

might be darkened, and the day might not shine the third of it, and the night likewise.

13 And I saw, and heard an \*eagle flying in the mid-heaven, saying with a loud voice, “ Woe, woe, woe, to those who dwell upon the earth, by reason of the rest of the voices of the trumpet of the three angels, who are about to sound !”

IX. And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given  
 2 to him the key of the pit of the abyss. And he opened the pit of the abyss, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened from the smoke of the pit.  
 3 And out of the smoke there came forth locusts upon the earth: and unto them was given power, as the  
 4 scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but the men \*who have not the seal of God on [their]  
 5 foreheads. And it was given to them that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scor-  
 6 pion, when he striketh a man. And in those days shall men seek death, and not find it; and shall desire to die, and death \*fleeth from them.

7 And the likenesses of the locusts *were* like unto horses prepared for war; and *there were* on their heads as it were crowns like unto gold, and their faces *were* as  
 8 the faces of men. And they had hair as the hair of

women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron ; and the sound of their wings *was* as the sound of chariots of many horses rushing to battle. And they have tails like unto scorpions, and stings ; \*and their authority in their tails *was* to hurt men five months. \*They have over them a king, the angel of the abyss, whose name in Hebrew *is* Abaddon, and in the Greek he hath *his* name Apollyon.

The one woe is past ; behold, there come two woes more hereafter.

And the sixth angel sounded, and I heard a voice from the [four] horns of the altar of gold which is before God,—saying to the sixth angel, \*“Thou who hast the trumpet, loose the four angels that have been bound at the great river Euphrates.” And the four angels were loosed, that had been prepared for the hour, and day, and month, and year, that they should kill the third part of men. And the number of the armies of the horsemen *was* two myriads of myriads : \*(I heard the number of them). And thus I saw the horses in the vision, and those that sat on them, having breastplates of fire, and of jacinth, and like unto brimstone : and the heads of the horses *were* as the heads of lions ; and out of their mouths proceed fire and smoke and brimstone. By these three \*plagues was the third part of men killed, by reason of the fire, and \*the smoke, and \*the brimstone, which proceed out of their mouths. For the power of the \*horses is in their mouth, \*and

in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men who were not killed by these plagues, repented \*not of the works of their hands, that they should not worship the demons, and \*the idols of gold, and silver, and brass, and stone, and wood: which can neither see, nor hear, nor walk: 21 neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another a mighty angel descending from heaven, clothed with a cloud: and \*the rainbow *was* upon his head, and his face *was* as it were the sun, 2 and his feet as pillars of fire:—and \*having in his hand a little roll opened: and he set his right foot upon 3 the sea, and the left on the earth, and cried with a loud voice, even as *when* a lion roareth; and when he cried, 4 the seven thunders uttered their voices. And when the seven thunders had spoken, \*I was about to write: and I heard a voice from heaven saying, \*“ Seal up those things which the seven thunders have spoken, and write them not,”

5 And the angel whom I saw standing upon the sea and upon the earth, lifted up his \*right hand to 6 heaven, and sware by him that liveth for ever and ever, who created the heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, “ There 7 shall be no longer delay: but in the days of the voice of

the seventh angel, when he should be about to sound,—the mystery of God \* hath been completed, as he hath given glad tidings to his servants the prophets.”

And the voice which I heard from heaven—\* *I heard* s again speaking with me, and saying, “Go, take the roll which is opened in the hand of the angel who standeth upon the sea and upon the earth.” And I went unto the angel, saying unto him, “Give me the little roll.” And he saith unto me, “Take *it*, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.” And I took the little roll out of the hand of the angel and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And \* *it* was said 11 unto me, “Thou must prophesy again against peoples, and nations, and tongues, and many kings.”

XI. And there was given me a reed like unto a rod :\*—saying, “Rise, and measure the temple of God, and the altar, and those who worship therein. And the court which is without the temple cast out, 2 and measure it not; because it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

“And I will endow my two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth.” These are the two olive trees, 4 and \* the two candlesticks that stand in the presence of the \* Lord of the earth. And if any one desireth to 5

hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any one desireth to  
6 hurt them, thus must he be killed. These have authority to shut heaven, that it rain not in the days of their prophecy: and they have authority over the waters to turn them to blood, and to smite the earth with every plague, as often as they will.

7 And when they shall have completed their testimony, the beast that ascendeth out of the abyss shall make war with them, and shall overcome them, and kill them.  
8 And their dead \* body *shall lie* in the street of the great city, which is called spiritually Sodom and Egypt, where \* their Lord also was crucified.

9 And *some* of the peoples and tribes and tongues and nations \* see their dead \* body three days and an half, and \* do not suffer their dead bodies to be put into \* a  
10 sepulchre. And those that dwell upon the earth \* rejoice over them, and make merry; and they shall send gifts to one another; because those two prophets tormented those that dwell on the earth.

11 And after the three days and an half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw  
12 them. And they heard a great voice from heaven saying unto them, “Come up hither.” And they ascended up to heaven in the cloud; and their enemies  
13 beheld them. And in that hour was there a great earthquake, and the tenth of the city fell, and in the earthquake were killed seven thousand names of men;

and the rest were affrighted, and gave glory to the God of heaven.

The second woe is past ; behold, the third woe <sup>14</sup> cometh speedily.

And the seventh angel sounded ; and there were <sup>15</sup> great voices in heaven—saying, \* “The sovereignty of the world hath become *the sovereignty of* our Lord and of his Christ ; and he shall reign for ever and ever.”

And the twenty-four elders, who sit in the presence of <sup>16</sup> God on their thrones, fell upon their faces, and worshipped God, saying, “We give thee thanks, O Lord God, the Almighty, the one who is, and who was ;\* because thou hast taken thy great power, and hast reigned. And the <sup>17</sup> nations have been angered, and thy wrath hath come, and the time of the dead, to be judged, and to give the reward unto thy servants the prophets, and to the saints, and those who fear thy name, the small and the great ; and to destroy those who destroy the earth.”

And the temple of God \* which is heaven was <sup>18</sup> opened, and there was seen the ark of his covenant in his temple ; and there were lightnings, and voices, and thunderings, and earthquake, and great hail.

XII. AND A GREAT WONDER was seen in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and being with child, she crieth out, travailing and pained <sup>2</sup> to be delivered.

3 And there was seen another wonder in heaven ; and behold a great red dragon, having seven heads and ten  
4 horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth ; and the dragon stood before the woman who was about to be delivered ; that he might devour her child when she had brought *it*  
5 forth. And she brought forth a man-child, who is to rule all the nations with a rod of iron : and her child  
6 was caught up unto God and \*unto his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that there they should nourish her a thousand two hundred *and* sixty days.

7 And there was war in heaven : Michael and his angels\*—to war \*with the dragon ; and the dragon  
8 warred and his angels ; and \*he prevailed not ; neither  
9 was their place found any more in heaven. And the great dragon was cast out, the old serpent, that is called the Devil, and Satan, who deceiveth the whole world : he was cast out into the earth, and his angels were cast  
10 out with him. And I heard a loud voice in heaven, saying, “ Now hath come the salvation, and the power, and the kingdom of our God, and the authority of his Christ : because the accuser of our brethren hath been cast out, who accused them before our God day and night.  
11 And THEY overcame him because of the blood of the Lamb, and because of the word of their testimony ;  
12 and they loved not their life even unto death. Therefore, rejoice, ye heavens, and ye that dwell in them.

Woe to \*the earth and to the sea ! because the devil hath come down unto you, having great wrath, knowing that he hath but a short time."

And when the dragon saw that he was cast out unto <sup>13</sup> he earth, he persecuted the woman who brought forth the man-child. And there were given to the woman <sup>14</sup> \*the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of <sup>15</sup> his mouth, after the woman, water as a flood, that he might cause her to be carried away of the flood. And the earth helped the woman ; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth <sup>17</sup> with the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of \*Jesus.

XIII. And \*he stood upon the sand of the sea ; and I saw a beast rising up out of the sea, having \*ten horns and seven heads, and upon his horns ten diadems, and upon his heads \*names of blasphemy. And the beast <sup>2</sup> which I saw was like unto a leopard, and his feet as *those* of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his throne, and great authority.—And \*I saw one of his heads as it were slain to death ; and his deadly wound was healed ; and all the earth was astonished after the beast. And they worshipped the dragon \*because he gave the

## CH. XIII. 5. THE REVELATION.

authority unto the beast: and they worshipped the beast, saying, “Who *is* like unto the beast?\* and who is able to make war with him?”

5 And there was given unto him a mouth speaking great and \*blasphemous “things; and authority was given 6 unto him to act \*forty *and* two months. And he opened his mouth in \*blasphemies against God, to blaspheme his name, and his tabernacle, \*those who 7 dwell in heaven. <sup>b</sup> And it was given unto him to make war with the saints, and to overcome them; and there was given unto him authority over every tribe, \*and 8 people, and tongue, and nation. And all that dwell upon the earth shall worship him,—\**he* <sup>c</sup>whose name hath not been written, from the foundation of the world, in 9 the book of life of the Lamb slain. If any one hath an 10 ear, let him hear. If any one \*be for captivity, he goeth away; if any one will kill with the sword, with the sword must he be killed. Here is the endurance and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake 12 as a dragon. And he exerciseth all the authority of the

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<sup>a</sup> “*Great things and blasphemies*,” is the reading of some authorities.

<sup>b</sup> The clause “*And it was given unto him to make war with the saints, and to overcome them*,” is omitted in the most ancient MSS., A and C, and also by Irenæus; but as all the *ancient versions* contain them, the omission was probably occasioned by the two following clauses (in the Greek) commencing with precisely the same words; a transcriber, in such cases, *continually* passed from one clause to another.

<sup>c</sup> The most ancient authorities read the relative thus in the singular; so too Irenæus in the second century; “*cujus nomen*.”

first beast in his presence, and he causeth the earth and those who dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, 13 so that he maketh even fire to come down from heaven on the earth in the sight of men; and he deceiveth those that dwell on the earth in consequence of the wonders, which were given to him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast, \*<sup>a</sup> who hath the wound by a sword, and did live. And it was given to him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that whosoever would not worship the image of the beast should be killed. And he causeth all, the small and 15 the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their \*forehead: [and] that no one be able to buy or sell, save he that hath the mark, \*the name of the beast, or the number of his name. 16 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number \* is 666.<sup>b</sup> 17

XIV. And I saw, and, behold, \*the Lamb standing on the mount Sion, and with him an hundred forty and

<sup>a</sup> This change in the gender of the relative (as found in the ancient authorities) is worthy of observation.

<sup>b</sup> We know from Irenæus that this number was expressed in Greek letters, (χξς). He speaks of a different reading χις [616], (which is found in C), and he rests for the true reading 666, on the authority of "correct and old copies," and the information of those who had known the Apostle: "qui facie ad faciem Joannem viderunt."

four thousand, having \*his name and his Father's name  
 2 written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as a voice of great thunder: and the voice \*which I heard *was* as  
 3 *that* of harpers harping with their harps: and they sing as it were a new song in the presence of the throne, and in the presence of the four living creatures and the elders: and no one was able to learn the song but the hundred forty *and* four thousand, who have been re-  
 4 deemed from the earth. These are those who have not been defiled with women; for THEY are virgins, those who follow the Lamb whithersoever he goeth: these have been redeemed from among men, a first-fruit to  
 5 God and to the Lamb. And in their mouth was found no \* falsehood: \*they are without blemish.\*

6 And I saw another angel flying in the mid-heaven, having the everlasting Gospel to preach unto those that dwell on the earth, and unto every nation, and tribe,  
 7 and tongue, and people,—saying with a loud voice, “Fear God, and give glory to him: because the hour of his judgment is come: and worship him that made the heaven, and the earth, and sea, and fountains of waters.”

8 And another, \*a second angel followed, saying, “Fallen \* is Babylon the great, \* who\* made all \*the nations drink of the wine of the wrath of her fornication.”

9 And \*another, a third angel followed them, saying with a loud voice, “If any one worshippeth the beast

and his image, and receiveth *his* mark on his forehead, or on his hand, 10 HE also shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke 11 of their torment ascendeth up for ever and ever : and they have no rest day and night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Here is the endurance of the saints ;—\**here are* 12 those that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying, \*“ Write, Blessed *are* the dead who die in the Lord from henceforth : Yea, saith the Spirit, that they 13 \*shall rest from their labours ; \*for their works do follow them.”

And I saw, and behold a white cloud, and upon the cloud—I *saw one* sitting like unto the Son of man,—14 having on his head a crown of gold, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, “ Thrust in thy sickle, and reap ; because the time\* to reap is come ; because the harvest of the earth 15 is ripened.” And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

And another angel came out of the temple which is 17 in heaven, 18 HE also having a sharp sickle. And another angel came out from the altar, who hath authority over

fire ; and he cried with a lond voice to him that had the sharp sickle, saying, “ Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her 19 grapes are fully ripe.” And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

XV. AND I SAW another wonder in heaven, great and marvellous, seven angels having the seven last plagues ; because in them hath been completed the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and those that had gotten the victory from the beast, and from his image, and \*from the number of his name, standing on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, “ Great and marvellous *are* thy works, O Lord God, the Almighty : righteous 4 and true *are* thy ways, thou King of the \*nations. Who shall not fear, \* O Lord, and glorify thy name ? because thou only *art* holy : because all the nations shall come and worship in thy presence ; because thy judgments have been manifested.”

5 And after these things I saw, and \*the temple of the 5 tabernacle of the testimony in heaven was opened : and

the seven angels who had the seven plagues, came out of the temple, clothed in pure \* bright <sup>a</sup> linen, and girded about their breasts with girdles of gold. And one of the four living creatures gave unto the seven angels seven bowls of gold, full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power ; and no one was able to enter into the temple, till the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, “ Go forth, and pour out the \* seven bowls of the wrath of God into the earth.”

And the first departed, and poured out his bowl \* into the earth ; and there was a noisome and grievous sore upon the men who had the mark of the beast, and *upon* those who worshipped his image.

And the second \* poured out his bowl into the sea ; and it became blood as of a dead man ; and every living soul died—\* *as respects* the things in the sea.

And the third \* poured out his bowl into the rivers and \* the fountains of waters ; and they became blood. And I heard the angel of the water saying, “ Righteous art thou, \* the one who is, and who was, \* the holy one, because thou hast judged thus. Because they have shed the blood of saints and prophets, and thou hast given

<sup>a</sup> “ *A pure bright stone*,” is the reading of the *most* ancient MSS., and some of the versions. This, if it be the true reading, must be compared with Dan. x. 6. The reading given above is that of B, which differs by but a *single letter* from that of A and C.

## CH. XVI. 7. THE REVELATION.

7 them blood to drink ; \*they are worthy." And I heard  
\*the altar saying, " Even so, O Lord God the Almighty, true and righteous *are* thy judgments."

8 And the fourth \*poured out his bowl upon the sun ;  
9 and it was given unto it to scorch men with fire. And  
men were scorched with great scorching, and blasphemed  
the name of God, who hath authority over these plagues :  
and they repented not to give him glory.

10 And the fifth \*poured out his bowl upon the throne  
of the beast ; and his kingdom was darkened, and they  
11 gnawed their tongues for pain, and they blasphemed the  
God of heaven because of their pains and of their sores,  
and repented not of their deeds.

12 And the sixth \*poured out his bowl upon the great  
river, the Euphrates ; and the water thereof was dried  
up, that the way of the kings who are from the sun-  
13 rising, might be prepared. And I saw *come* out of the  
mouth of the dragon, and out of the mouth of the beast,  
and out of the mouth of the false prophet, three  
14 unclean spirits \*as it were frogs. For they are spirits  
of demons, working miracles, that go forth unto the  
kings of \*the whole world, to gather them to \*the bat-  
15 tle of \*the great day of God the Almighty. " Behold,  
I come as a thief; blessed *is* he that watcheth, and  
keepeth his garments, lest he walk naked, and they see  
16 his shame." And he gathered them together into the  
place which is called in Hebrew Armagedon.

17 And the seventh \*poured out his bowl \*upon the  
air ; and there came a [great] voice out of the temple,\*

from the throne, saying, “ It is done.” And there were 18  
\* lightnings, and voices, and thunderings, and there  
was a great earthquake, such as was not since \* man  
was upon the earth, so mighty an earthquake, so  
great. And the great city was *divided* into three parts, 19  
and the cities of the nations fell ; and Babylon the  
great was remembered before God, to give unto her the  
cup of the wine of the fierceness of his wrath. And 20  
every island fled away, and the mountains were not  
found. And a great hail, as it were stones of a talent 21  
weight, fell out of heaven upon men : and men blas-  
phemed God because of the plague of the hail ; because  
the plague thereof is exceedingly great.

XVII. AND THERE CAME one of the seven angels  
who had the seven bowls, and talked with me, saying,  
\* “ Come hither ; I will shew unto thee the judgment  
of the great harlot that sitteth upon many waters :  
with whom the kings of the earth have committed for-  
nication, and the inhabitants of the earth have been  
made drunk with the wine of her fornication.” And 2  
he carried me away into the wilderness in the spirit :  
and I saw a woman sitting upon a scarlet beast, full of  
names of blasphemy, having seven heads and ten horns.  
And the woman \* was clothed in purple and scarlet,  
and decked with gold and precious stones and pearls,  
having a cup of gold in her hand full of abominations 3  
—and the filthiness of her fornication, and upon her  
forehead a name written, a Mystery, BABYLON THE 4  
BABYLON THE 5

CH. XVII 6. THE REVELATION.

6 GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and I wondered when I saw her, with great wonder.

7 And the angel said unto me, "Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8 \* "The beast that thou sawest, was, and is not, and is to ascend out of the abyss, and to go into perdition: and those who dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast, because he was, and is not, and \*shall be present.

9 "Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; 10 and there are seven kings: the five are fallen, \*the one is, the other is not yet come; and when he shall 11 have come, he must continue a short space. And the beast that was, and is not, even HE is the eighth, and is of the seven, and goeth into perdition.

12 "And the ten horns which thou sawest are ten kings, who have <sup>a</sup>not yet received a kingdom; but they receive authority as kings at one hour with the beast.

13 "These have one mind, and give their power and 14 authority unto the beast. These shall make war with

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<sup>a</sup> Or, "have not received," as found in the most ancient copy and some versions.

the Lamb, and the Lamb shall overcome them : because he is Lord of lords, and King of kings : and those who are with him *are* called, and chosen, and faithful."

And he saith unto me, "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations and tongues. And the ten horns which thou sawest \* and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put into their hearts to fulfil his mind, [and to make one mind,] and to give their kingdom unto the beast, until the words of God shall be completed.

"And the woman whom thou sawest, is that great city, which holdeth sovereignty over the kings of the earth."

XVIII. \* After these things I saw \* another angel coming down from heaven, having great authority ; and the earth was lightened with his glory. And he cried \* with a mighty voice, saying, "Fallen, fallen, is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird. Because by reason of \* the wrath of her fornication all the nations have \* fallen, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the power of her delicacies."

And I heard another voice from heaven, saying, "Come out of her, my people, that ye may have no

fellowship with her sins, and that ye receive not of her  
 5 plagues. Because her sins have been \* builded together<sup>a</sup>  
 unto heaven, and God hath remembered her unright-  
 6 eousnesses. Reward unto her even as SHE rewarded,  
 \* and double \* to her double according to her works : in  
 the cup which she hath mingled, mingle to her double.  
 7 How much she hath glorified herself, and lived delicate-  
 ly, so much torment and sorrow give her : because she  
 saith in her heart, ‘ I sit a queen, and am not a widow,  
 8 and shall see no mourning : ’ Therefore in one day shall  
 her plagues come, death, and mourning, and famine ;  
 and she shall be utterly burned with fire : because  
 mighty is [the Lord] God who \* hath judged her.

9 “ And the kings of the earth, who with her have  
 committed fornication and lived delicately, shall mourn,  
 and wail over her, when they shall see the smoke of her  
 10 burning, standing afar off because of the fear of her  
 torment, saying, ‘ Alas, alas, the great city Babylon, the  
 mighty city ! because in one hour is thy judgment  
 come.’

11 “ And the merchants of the earth weep and mourn  
 over her ; because no one buyeth their merchandise any  
 12 more : the merchandise of gold, and of silver, and of  
 precious stones, and of pearls, and of fine linen, and of  
 purple, and of silk, and of scarlet ; and all thyine  
 wood, and every vessel of ivory, and every vessel of  
 most precious wood, and of brass, and of iron, and of

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<sup>a</sup> Or, “ have adhered to one another until [they reached] heaven.”

marble, and cinnamon, \* and spice, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies and souls of men. And the fruits that thy soul desired have departed from thee, and all things which were dainty and bright have \*perished from thee, and \*they shall find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off, because of the fear of her torment, weeping and mourning, \*saying, 'Alas, alas, the great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ! because in one hour so great riches hath been made desolate.'

" And every shipmaster, and <sup>a</sup>every \* passenger, and sailors, and as many as trade by sea, stood afar off, and \*cried when they saw the smoke of her burning, saying, ' What *city is* like unto the great city ! ' And they cast dust on their heads, and \*cried, weeping and mourning, saying, ' Alas, alas, the great city, wherein were made rich all that had \*the ships in the sea by reason of her costliness ! because in one hour hath she been made desolate.'

" Rejoice over her, *thou* heaven, and *ye* saints \*and apostles and prophets ; because God hath judged your cause upon her."

<sup>a</sup> Or, " *Every one who saileth by a place.*"

## CH. XVIII. 21. THE REVELATION.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, “ Thus with violence shall the great city Babylon be cast down, and  
22 shall be found no more at all. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft, shall be found any more in thee ; and the sound of a millstone shall be heard no  
23 more at all in thee ; and the light of a candle shall shine no more at all in thee ; and the voice of bridegroom and of bride shall be heard no more at all in thee ; because thy merchants were the great men of the earth ; because by thy sorcery were all the nations deceived.” And in her was found the blood of prophets, and of saints, and of all that have been slain upon the earth.

XIX. \* After these things I heard as it were a great voice of much people in heaven, saying, “ Alleluia ; the salvation, and glory, \* and power, \* of our  
2 God : because true and righteous *are* his judgments ; because he hath judged the great harlot, who did corrupt the earth with her fornication, and he hath avenged the  
3 blood of his servants at her hand.” And the second time they said, “ Alleluia ! ” And her smoke goeth up  
4 for ever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God that  
5 sitteth on the throne, saying, “ Amen ; Alleluia.” And

a voice came out from the throne, saying, “Praise our God, all ye his servants, and ye that fear him; \*the small and the great.”

And I heard as it were the voice of a great multitude, 6  
 and [as] the voice of many waters, and as the voice of mighty thunderings; saying, “Alleluia: because the Lord [our] God the Almighty hath reigned. Let us be 7  
 glad and rejoice, and give glory to him: because the marriage of the Lamb is come, and his wife hath made herself ready.” And it was given to her that she should be arrayed in \*fine linen bright *and* pure: for the fine linen is the righteousness of the saints. And he saith unto me, “Write, Blessed *are* those who have been called unto the marriage supper of the Lamb.” 8  
 And he saith unto me, “These are the true words of God.” And I fell before his feet to worship him. 9  
 And he said unto me, “See *thou do it not*: I am the fellowservant of thee and thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” 10

And I saw heaven opened, and behold a white horse; 11  
 and he that sat upon him *was* [called] Faithful and True, and in righteousness he doth judge, and make war. His eyes *were* as a flame of fire, and on his head 12  
*were* many diadems: and he had a name written, that no man knoweth but HE himself. And he *was* clothed 13  
 with a vesture dipped in blood: and his name \*hath

14 been called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, 15 clothed in fine linen, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and HE shall rule them with a rod of iron: and HE treadeth the winepress of the fierceness \* of the wrath of God the Almighty. And he hath on *his* garment and on his thigh \* a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the mid-heaven, "Come, be gathered together 18 unto the \* great supper of God; that ye may eat the flesh of kings, and the flesh of chief-captains, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all *men*, \* both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and \* his armies,<sup>a</sup> gathered together to make war with him 20 that sat on the horse, and with his army. And the beast was taken, and \* he who was with him, the false prophet that wrought the miracles in his presence, with which he deceived those that had received the mark of the beast, and those that worship his image. These both were cast alive into the lake of fire which burneth 21 with brimstone. And the rest were killed with the sword of him that sat upon the horse, which *sword*

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<sup>a</sup> So the oldest authority: others read "Their armies."

\*proceeded out of his mouth: and all the fowls were filled with their flesh.

XX. And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon,—the old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut <sup>2</sup> \*him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be completed, <sup>3</sup> \*afterwards he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of those that were beheaded because of the testimony of Jesus, and because of the word of God, and <sup>4</sup> <sup>a</sup> those who had not worshipped the beast, neither his image, and had not received the mark on \*their forehead, and on their hand; and they lived and reigned with Christ

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<sup>a</sup> The parallel to this sentence in Greek construction is found in Rev. i. 7. In each case there is a *general statement* followed by *kai oītives*; not as some class *added* to the general statement; but as expressing some, who, while included in the general term, are brought into an *especial* prominence.

Rev. i. 7, “Every eye shall see him, and those who pierced him:” i.e. “those who pierced him” as an *especial* part of the class denoted by “every eye.”

Rev. xx. 4, “The souls of those that were beheaded..and those who had not worshipped.” John sees a certain class in symbolic vision; and especially and prominently amongst them, and as part of them, “those who had not worshipped,” whom he had previously seen as warred against, overcome, and slain. The *grammar* of the sentence shews this.

This passage does *not* speak of the *extent* of the first resurrection. See <sup>1</sup> Thess. iv. 14, and 1 Cor. xv. 23, 51.

5 a thousand years. [And] the rest of the dead lived not  
\* until the thousand years were completed. This *is*  
6 the first resurrection. Blessed and holy *is* he that hath  
part in the first resurrection: over these the second  
death hath no power, but they shall be priests of God  
and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are completed, Satan  
8 shall be loosed out of his prison, and shall go out to  
deceive the nations which are in the four corners of the  
earth, Gog and Magog, to gather them together to  
battle: the number of whom *is* as the sand of the sea.  
9 And they went up on the breadth of the earth, and  
compassed the citadel of the saints about, and the  
beloved city: and fire came down \* out of heaven [from  
10 God] and devoured them. And the devil that deceived  
them was cast into the lake of fire and brimstone,  
where \* both the beast and the false prophet *are*, and  
they shall be tormented day and night for ever and  
ever.

11 And I saw a great white throne, and him that sat on  
it, from whose face the earth and the heaven fled away;  
12 and no place was found for them. And I saw the dead,  
\* the great and the small, standing before the \* throne;  
and books were opened: and another book was opened,  
which is *the book* of life: and the dead were judged out  
of the things which had been written in the books,  
13 according to their works. And the sea gave up the  
dead that were in it; and death and hades gave up

the dead that were in them: and they were judged  
 every one according to their works. And death and  
 hades were cast into the lake of fire. This is the  
 second death, the lake of fire. And whosoever was not  
 found written in the book of life was cast into the lake  
 of fire.

XXI. And I saw a new heaven and a new earth :  
 for the first heaven and the first earth have passed  
 away ; and the sea no longer is. And \* I saw the holy  
 city, New Jerusalem, coming down \* out of heaven from  
 God, prepared as a bride adorned for her husband.  
 And I heard a great voice out of \* the throne<sup>a</sup> saying,  
 Behold, the tabernacle of God *is* with men, and he will  
 dwell with them, and THEY shall be his peoples,<sup>b</sup> and  
 God himself shall be with them, their God. And God  
 shall wipe away every tear from their eyes ; and death  
 shall be no more, neither sorrow, nor crying, neither  
 shall there be any more pain : [because] the former  
 things have passed away.

And he that sitteth upon the throne said, “ Behold,  
 I make all things new.” And he saith, \* “ Write,  
 because these words are \* faithful and true.” And he  
 said unto me, “ They are done. I am the Alpha and  
 the Omega, the Beginning and the End. I will give  
 unto him that is athirst of the fountain of the water of

<sup>a</sup> So the most ancient authorities. Others read, “ *out of heaven.*”

<sup>b</sup> “ *People*” is the reading of many authorities, but not of the most ancient.

7 life freely. He that overcometh shall inherit \* these things ; and I will be his God, and HE shall be my son.  
8 But the cowardly, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9 AND THERE CAME \* one of the seven angels who had the seven bowls full of the seven last plagues, and talked with me, saying, " Come hither, I will show thee 10 the bride, the Lamb's wife." And he carried me away in the spirit to a great and high mountain, and showed me the \* holy city, Jerusalem, descending out of heaven 11 from God, having the glory of God : \* her light *was* like unto a stone most precious, even like a jasper stone, 12 clear as crystal ;—and it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are \* the names of 13 the twelve tribes of the children of Israel : on the east three gates : \* and on the north three gates ; \* and on the south three gates ; \* and on the west three gates. 14 And the wall of the city had twelve foundations, and on them \* twelve names of the twelve apostles of the Lamb.

15 And he that talked with me had a \* measuring reed of gold to measure the city, and the gates thereof, and 16 the wall thereof. And the city lieth foursquare, and its

length *is* as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred *and* forty <sup>17</sup> *and* four cubits, *according to* the measure of a man, that is, of the angel.

And the structure of the wall of it was *of* jasper: <sup>18</sup> and the city *was* pure gold, \* like unto clear glass. \* The foundations of the wall of the city *were* adorned <sup>19</sup> with every precious stone. The first foundation *was* a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx: <sup>20</sup> the sixth, a sardine; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates *were* twelve pearls; <sup>21</sup> each one of the gates severally *was* of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God the <sup>22</sup> Almighty and the Lamb are the temple of it. And the city hath no need of the sun, neither of the moon, that they might illumine it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the <sup>23</sup> nations \* shall walk by means of the light thereof: and the kings of the earth do bring their glory \* unto it. And the gates of it shall not be shut at all by day: <sup>24</sup> for there shall be no night there. And they shall <sup>25</sup>

bring the glory and honour of the nations unto it.

27 And there shall in no wise enter into it anything common, neither *whosoever* worketh abomination, and a lie: but those who have been written in the Lamb's book of life.

XXII. And he showed me \*a river of water of life, bright as crystal, proceeding out of the throne of 2 God and the Lamb. In the midst of the street of it, and of the river, on this side and on that side, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded its fruit every month: and the leaves of the 3 tree *were* for the healing of the nations. And no curse shall any longer be: and the throne of God and the Lamb shall be in it; and his servants shall serve him: 4 and they shall see his face; and his name *shall be* on 5 their foreheads. And there shall be no more night; and they shall not need \*the light of candle, and light of the sun; because the Lord God \*will lighten them; and they shall reign for ever and ever.

6 And he said unto me, "These words *are* faithful and true: and the Lord God of the \*spirits of the prophets hath sent his angel to show unto his servants 7 things which must come to pass speedily. \* And behold, I come quickly: blessed *is* he that keepeth the words of the prophecy of this book."

8 And **I** John *was* he who \* heard and saw these things. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me

these things. And he saith unto me, “ See thou do it 9  
 not: \* I am the fellow-servant of thee and thy brethren  
 the prophets, and of those who keep the words of this  
 book: worship God.”

And he saith unto me, “ Seal not the words of the 10  
 prophecy of this book: for the time is nigh. He that 11  
 doeth unjustly, let him do unjustly still: [and he that  
 is filthy, let him be filthy still:] and he that is righteous,  
 let him \* work righteousness still: and he that is holy,  
 let him be holy still. \* Behold, I come quickly; and 12  
 my reward *is* with me, to give to every man according  
 as his work \* *is*. **I** \**am* the Alpha and the Omega, 13  
 \*First and Last, the Beginning and the End. Blessed 14  
*are* those who \*wash their robes, that they may have  
 right to the tree of life, and may enter in through the  
 gates into the city. \* Without *are* dogs, and sorcerers, 15  
 and whoremongers, and murderers, and idolaters, and  
 whosoever loveth and maketh a lie.

“ **I** Jesus have sent mine angel to testify unto you 16  
 these things in the churches. **I** am the Root and the  
 offspring of David, the bright and morning Star.” And 17  
 the Spirit and the bride say, “ Come.” And let him  
 that heareth say, “ Come.” And let him that is athirst  
 come. \* He who willeth, let him take of the water  
 of life freely.

\* **I** testify unto every one that heareth the words of 18  
 the prophecy of this book, If any one shall add unto

## THE REVELATION.

these things, God shall add unto him the plagues that  
19 have been written in this book ; and if any one shall  
take away from the words of the book of this prophecy,  
God shall take away his part from the \*tree of life,  
and from the holy city, \* which have been written of in  
this book.

20 He who testifieth these things saith, " Yea I come  
quickly :" Amen ; \* come, Lord Jesus.

21 The grace of \* the Lord Jesus Christ *be* with all  
[\* the saints. Amen.]

# A PROSPECTUS OF A CRITICAL EDITION OF THE GREEK NEW TESTAMENT, NOW IN PREPARATION, WITH AN HISTORICAL SKETCH OF THE PRINTED TEXT.

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In order to give a clear idea of what is proposed in the edition of the Greek New Testament which I have had in preparation for many years, a few particulars will be necessary relative to the History of the printed text of this book. The importance of these facts is well known to those who are already possessed of a critical acquaintance with the subject; while to those who are not acquainted with critical details, such information is needful to enable them to understand what is now proposed.

These introductory particulars relate principally, (i.) to the earliest printed editions of the Greek New Testament; (ii.) to the formation of the text in common use, (iii.) to the steps taken by various critics to furnish materials for editing the text with more accuracy, and the application of materials to that end.

The first *printed* edition of the Greek New Testament was that contained in the **COMPLUTENSIAN POLYGLOTT**, a work published under the direction, and at the expense of Cardinal XIMENES. This work was published at Alcalà in Spain (where Cardinal Ximenes had founded an University) and from **COMPLUTUM**, the Latin name of that place, the Polyglott receives its designation. The volume containing the Greek New Testament, (with the Latin Vulgate on the same page,) was completed Jan. 10, 1514. The principal editor was Lopez de Stunica.

This edition having been the first printed, the question naturally arises, What M S S. were used? and did the editors follow them faithfully? They speak of M S S. with which they were furnished from the Vatican Library; hence it was too hastily concluded by MILL and others, that *the* Vatican M S. (1209)—the most ancient and valuable of all that are known,—was the basis of the Complutensian edition;—a supposition which is now known to be altogether groundless.

In the last century when extensive inquiries were made for the Greek M S S. preserved in various libraries, there was a great desire to ascertain what the Complutensian M S S. might really be. In 1784 the Danish Professor Moldenhawer, went to Alcalà, where, on his inquiry for Greek M S S. of the new Testament, he was told a strange tale, how the M S S. had been sold (about 1749) to a rocket maker, *as useless parchments*, to make room for some new books. This tale was repeated and believed, and hence it was supposed that no farther investigation was possible as to what the sources of the Complutensian Polyglott might be.

However, there is *now* more certainty as to the M S S. belonging to the University of Alcalà. Dr James Thompson has published (Biblical Review, March, 1847), the result of inquiries made thirty years ago by Dr. Bowring, and more recently by himself. Hence it appears that all the M S S. which formerly were known as belonging to Cardinal Ximenes, and which were preserved in the library at Alcalà, are now, with the rest of that library, at Madrid:—that the catalogue made in 1745, correctly describes the M S S. which still exist;—that at the time of the alleged sale to the rocket maker, the library at Alcalà was under the care of a really learned and careful librarian, who caused all the books in the library to be rebound. It appears, however, to be a fact, that a sale to a rocket maker did take place at the time mentioned; but it is probable that it was nothing but the old covers of folded paper which had belonged to the volumes which were rebound at that time. Don José Gutierrez, the present librarian at Madrid, communicated to Dr. J. Thompson, a catalogue of the Complutensian M S S., and from this it appears that the principal M S S. used in the Polyglott, are all safely preserved; but the Greek New Testament is not contained in any of them. Probably when Professor Moldenhawer visited Alcalà and made inquiry for such Greek M S S., the

sale to the rocket maker was referred to as though it could account for there being no such M S S. in the Library; neither the Danish Professor nor yet the University authorities seem to have thought on the simpler solution—that they had no real ground for supposing that any such M S S. had ever been in that library, or in the possession of Cardinal Ximenes.

As then, the other M S S. used by the Complutensian editors are still in existence, and as the collection contains none of the Greek New Testament, we have only an additional reason for supposing, (what indeed, need never have been doubted,) that the account given by the editors, is perfectly correct,—that their M S S. for the New Testament were furnished from the Vatican Library ; and to that library they were probably returned when done with. Stunica, also mentions a M S., which was in his own possession, which he calls Codex Rhodiensis ;—of this nothing farther is known.

As then, the M S S. used for the Complutensian edition; are now unknown, we can only form a judgment as to their antiquity or value, from the text itself; this we are able very decidedly to do. Bishop Marsh observes (Lectures on the Criticism of the Bible, page 96,) “ Wherever modern Greek manuscripts—manuscripts written in the thirteenth, fourteenth, or fifteenth centuries, differ from the most ancient Greek manuscripts, and from the quotations of the early Greek Fathers, in such characteristic readings the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the ancient manuscripts. There cannot be a doubt therefore, that the Complutensian text was formed from modern manuscripts alone.”

There is no reason to suppose but that the editors used the best M S S. (in their judgment,) which were available, and that in general, they used them fairly ; in a few passages, (such as 1 John, v. 7,) there can be no doubt that they departed from their M S S. ;—it would be too much to say that they did this with dishonest intention :—they, no doubt, supposed that their Greek copies were faulty, and thus they deemed that they were justified in correcting them from the Latin.

The publication of the Complutensian Polyglott did not take place till after 1520, and it was not very generally known or circulated for at least two years subsequently.

In consequence of this delay with regard to the Complutensian edition, it was not the first that was *published* :—

that of ERASMUS had been commenced and was completed, and had passed through two editions, before that which had been executed by the direction of Cardinal Ximenes saw the light.

The first edition of ERASMUS was printed and published at BASLE; it was completed in February 1516, and the publication appears to have taken place forthwith. It contains a Latin version as well as the Greek Text, and at the end of the volume there are copious annotations.

This was then *the first edition published in print* of the New Testament Scriptures in the original language. The Greek MSS. used by Erasmus in preparing it are mostly still preserved in the library at Basle. The execution of the work was however extremely hurried; it was on April 17, 1515, that the proposal was first made to Erasmus to undertake such an edition:—that is only nine months and a half before the printing was completed. Now it even appears that in September 1515 the printing had not been commenced; for it had not then been determined whether the Greek and Latin Texts should be placed in parallel columns, or whether they should stand separately. Thus the whole period for the printing of the Text and annotations was less than *six months*, and during even this time Erasmus was not able to bestow upon it his undistracted attention,—a multiplicity of other editorial labour having at the same time rested on him: he might thus well say of this first edition of his Greek Testament, “*Præcipitatum fuit, verius quām editum.*”

In the Apocalypse he had the use of but one MS. then the property of REUCHLIN, now unknown:—this MS. had a Greek commentary interspersed with the text; the text had to be separated by Erasmus as well as he could; and as the end of the MS. was defective, so that the last six verses were wanting, he adopted the bold expedient of supplying them by his own retianslation from the Latin Vulgate into Greek:—this liberty he seems also to have taken occasionally elsewhere. He did not however insert the verse, 1 John v. 7.

Since the MSS. used by Erasmus, and also those of the Complutensian editors, were certainly comparatively modern and also few in number, it is manifest that neither of these Texts can possess much real critical weight or authority.

Erasmus published a second edition in 1519,—a third in 1522 (in which he inserted 1 John v. 7, on the authority

of a very modern MS. now in Dublin ;)—a fourth in 1527, for which the Complutensian edition was consulted, especially in the Revelation ;—and a fifth in 1535.

This fifth edition of Erasmus is the basis of the Greek Texts now in common use; for although *COLINÆUS* published at Paris in 1534, a Text edited from MSS. independently of the Erasmian and Complutensian editions, it had no effect on the editions which succeeded.

In the years 1546 and 1549, Robert Stephens printed at Paris two beautiful small editions of the Greek New Testament, and in 1550 appeared his folio edition with various readings from several MSS.: in 1551, after his removal to Geneva, he published a small edition with the Greek Text between two Latin versions,—the Vulgate and that of Erasmus; this edition was the first divided into verses. The folio edition of 1550 was the principal one of Stephens; as to its text it is scarcely any thing more than a reprint of Erasmus's fifth edition; and from this but little departure was made until modern critics applied themselves to the correction of the text.

THEODORE BEZA succeeded to R. Stephens as a New Testament editor; he published five editions; the first was in 1565, the last in 1598; he introduced into his text some trifling variations from that of Stephens.

In 1624 the *ELZEVIRS*, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. This was frequently reprinted; and to the second edition (in 1633,) the printers gave the name of “Textus receptus.” The Elzevir text is based upon that of Stephens's folio edition; the variations, such as they are, relate almost entirely to things of very slight importance:—most, if not all of them were taken from some of Beza's five editions.

Stephens's text was used for that of the Greek New Testament in *WALTON'S POLYGLOTT*, 1657; and it was also edited, without intentional variation, by *MILL* in his edition with various readings 1707:—since that period it has been repeatedly reprinted in this country from Mill, so that it has been here the current text:—abroad the Elzevir edition has been usually regarded as “the received text;” although in point of fact in many of those places in which Stephens's text differs from that of the Elzevirs (comparatively few as such variations are,) the editions published on the continent as “the received text,” follow such

Stephanic readings; and sometimes (as in 1 Pet. iii. 7), they follow neither.

Hence the authority on which the text of the common editions of the Greek New Testament rests, is nothing more than that of a few comparatively modern MSS, such as the first editors were able conveniently to procure; and sometimes (though the cases are happily very rare,) the authority is only the translation into Greek made by the early editors from the Latin Vulgate. It can then surprize no one who considers the subject, that the critical emendation of the text should have occupied the time and attention of many.

It is indeed a cause for thankfulness to God, that the text though originally edited on such slender authority, was not more defective than is actually the case; its being less faulty than under the circumstances might have been expected, is, however, no reason why we should neglect the means which may be obtainable for editing it with greater exactitude.

All ancient writings whatever, which have come down to us in several copies, contain *various readings*; that is, places in which one copy differs from another. The causes of such various readings are many; the subject cannot be entered into fully here; it may however suffice to say that it is *impossible*, (unless human infirmity were over-ruled by a miracle) for a writing to be copied again and again without errors of transcription being introduced. Hence, the necessity of comparing and considering the various readings of copies, (that is, *textual criticism*;) in order to obtain a correct text. Textual criticism has to be applied to *all* ancient works, if we ascertain what was actually written by their authors. Had the inspired autographs of the Apostles been in existence, then there would be no room, as well as no necessity, for textual criticism.

If we compare the earliest editions of any important classic with those in common use at the present day, we discover a considerable difference:—we find other readings adopted, and many passages convey a much clearer sense: now whence does this difference arise? Simply from editors having in the succeeding centuries used a greater range of critical authorities,—from their having laboriously examined MSS, so as to discover those on which most reliance ought to be placed,—and their having *used* the critical data so obtained, as their authority for a more exact

and accurate text. No one acquainted with the subject would have recourse to an early edition of a classic writer, (say Cicero) based on slender and imperfect authority, in preference to a text of the same author based upon the collations of MSS. and a careful examination of authorities.

Such, also, should be the case with regard to the Holy Scriptures of the New Testament :—they ought to be edited, not on the authority of the comparatively slender sources of information which were accessible to Erasmus and the Complutensian editors,—but on the authority of the ancient MSS., &c., which are now accessible, and from which the most weighty and valuable evidence may be obtained. The earlier printed readings can obtain no *prescriptive right* to be regarded as correct and authoritative ; their authority can never rise higher than that of the MSS. on which they are based.

It has been indeed remarkable that the Greek New Testament was so long left just in the state in which it was first printed ;—in this respect it was treated, in one sense, with less regard than any important classical work :—for while all pains were taken to edit other works with correctness, yet by a kind of traditional inertia, long after many critical authorities had been consulted, and the data published, the New Testament was left almost untouched as to the correction of the text ;—and when any partial attempts were made to that end, an outcry was repeatedly raised as if the very foundations of our Christian faith were assailed ; just as if the endeavour to set forth the records of our religion with more accuracy, were an attack upon those records !

Many have indeed regarded any attempts at a critical revision of the text of Scripture, as being connected not only with a want of reverence for the word of God, but also in some measure with unsoundness of doctrine as to the Godhead of our blessed Lord, the Trinity, or other fundamental points of Christian truth. Now, if it had been true that persons of unsound doctrinal views had peculiarly attended to the textual criticism of the Greek Testament, this, instead of leading those who hold orthodox sentiments to avoid or decry the subject, ought to have led them to take it up steadily and consistently, so that they might rest satisfied for themselves that they do not receive critical texts from doubtful hands.

Passages may have been relied on and used in argument for the support of the most important Christian doctrines—such as the Trinity and the person of Christ. It may be found on examination that these texts rest on very slight critical authority or even on none whatever—but this does not affect the *doctrines* themselves; nay, they may be said to stand on a much surer basis of Scripture testimony, when every thing which was insecure in itself has been taken away; sound criticism rightly applied will ever be a safeguard to the text of the word of God against the encroachments of ignorance and heterodoxy.

Suppose that a disputant be found to uphold true doctrine by *misquoted* Scripture; in every such case let the Bible be opened—let the passage be fairly quoted, and then the *doctrine* itself may rest upon the passages which really apply:—just so with regard to doctrinal statements in which the readings are doubtful:—let criticism in a Christian spirit and in true subjection to God's authority, come in; let the passages be fairly read, and let testimonies to true doctrine be taken up from that which will bear the test of full examination. *Very few* passages, however, will receive *any* doctrinal alteration. Honest criticism will exhibit the text of the word of God with more exactness, but the doctrines will be found the same, unchanged and unshaken. God has been pleased to cause that His Scripture should be transmitted to us in such substantial integrity—in spite of all the casualties to which it has been exposed in the transmission through so many centuries—that I believe it may be truly said that the most faulty copy which has come down to us, presents the doctrines and the duties of Christianity devoid of any material alteration. But though this is true, yet the more exactly we know the very words of Scripture as originally inspired by the Holy Ghost, the more exactly have we the declaration of His mind set before us.

I have made these remarks on the subject of criticism, lest any who prize the word of God, but are unacquainted with textual criticism, should feel alarm at the idea of any liberty being taken with the sacred volume.

To apply criticism to the text of an ancient author, we must have before us MSS. or other authorities, or else collations of such sources of correction:—the *object* is to give the text as nearly as possible as originally written; and to this end the authorities must be weighed carefully.

Just so, with regard to the New Testament:—we must examine MSS. ancient versions, and citations found in the works of early writers; on the evidence so obtained we must seek to give a correct judgment;—to this end a single-eyed pursuit of TRUTH is absolutely needed: there ought therefore to be right reverence for the volume to which we apply textual criticism; there ought likewise to be an acting in the fear of God, and with prayer to Him, that nothing may hinder the mind from forming a true judgment, that no undue bias may hinder a proper estimate from being formed as to the evidence,—that no prejudice or pre-conceived thought may interfere with the honest and straight-forward enquiry, What is TRUTH as to the text of God's word?

I have now to speak briefly of the collection of materials for critical emendation of the text, and how they have been applied.

In Stephens's folio edition 1550, there were various readings given, but with no great accuracy, from the Complutensian text and about fifteen MSS.;—Beza gave a few more from MSS. which he employed; but it was not till Walton's Polyglott, that any thing like a systematic collection was formed. Walton added readings from the Alexandrian MS. at the foot of his text, and gave others in his Appendix.

These various readings with some additions were given on the same page with the text in the Greek Testament published by Bishop FELL at Oxford in 1675. In 1707, Dr. MILL's Greek Testament appeared,—the result of *thirty years* labour; his collection of various readings was extensive; and although he did not form a critical *text*, yet in his prolegomena he indicated what readings he considered as genuine.

Dr. Mill's labour was assailed by an outcry as violent as it was groundless:—men from whom more intelligence might have been expected, upheld the commonly printed text, simply because it was the one in general use, without regarding the opposing authorities of MSS. and versions, even where they were united in agreement in favour of more correct and genuine readings.

An attempt was however soon made to form a critical revision of the text. Just as the lead had been taken in ENGLAND in the collection of critical materials, so was it also in *using* them. The first who thus applied the critical materials previously gathered, was DR. EDWARD WELLS,

who published his New Testament (with an English Translation, notes, and a Paraphrase)—at Oxford, at various times between 1709 and 1719:—in this edition the text was in many places corrected,—and though the work has been little known, it deserves mention as the first attempt of the kind, and as being in itself very creditably executed.

About the time when Dr. Wells's edition was completed, DR. BENTLEY published his proposals for an edition of the New Testament, in Greek and Latin:—his principle of criticism was that of taking the *oldest authorities* of the original Greek and of Jerome's Latin version, and of forming his text on the general agreement found to exist between the two. Every thing was to be based on *evidence*, and conjectural criticism was to have no place. He published the last chapter of the book of Revelation as a specimen; he intended to give the variations of the *ancient copies* to which he could obtain access. The preparations which Dr. Bentley made, were considerable; the work, however, was not executed; the opposition of those who dreaded criticism, was thoroughly aroused; a stigma was attached to the proposed work, and Bentley, hindered and opposed in many ways, after a great expenditure of labour, time, and money, threw up the work *in indignation.*\*

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\* Bentley shows how important he felt the work to be which he had intended to execute; he said, in writing to Archbishop Wake, in 1716, on the mutual confirmation of the oldest Greek and Latin copies, “It was the very view, that possssed me with “this thought which has now so engaged me, and in a manner “enslaved me, that *væ mihi*, unless I do it. Nothing but “sickness (by the blessing of God) shall hinder me from prosecu-“ting it to the end.”

And yet all his pains were frustrated: “He had expended “large sums of money in collecting materials for his undertaking, “and had devoted to it several years of his life; but he was “driven from his design by the force of calumny. When writing “to his friend, Dr. Clarke, he alludes in very striking terms to “the treatment which he had experienced—a treatment which “I will venture to call disgraceful to the age in which he lived. “Bitter must have been the feelings which extorted the following “sentence from a man of Bentley's character: ‘Nothing will “now satisfy them but I must be put by the Professor's chair: “AND THE CHURCH IS IN GREAT DANGER FROM MY NEW “TESTAMENT.’”—BISHOP TURTON'S “*Porson Vindicated*,” p. 181.

In 1734 BENGEL published his Greek Testament—the result of many years study and labour; the text was revised and when the readings which he judged preferable, had not before appeared in any printed edition, he indicated them in the margin. In the Revelation, however, Bengel corrected *the text itself*. In his Apparatus Criticus, he increased the stock of various readings. This critic, like his predecessors, had to pass through misrepresentation on account of his work; his own orthodoxy and godliness were unquestionable, but his Greek Testament was considered dangerous. Some of his opposers suggested that he ought to admit all the various readings of copyists to be alike divinely inspired! The fierce attacks on Bengel, continued for many years, in fact, till his death in 1752; he bore the violent language with which he was assailed, with much equanimity; he replied firmly and temperately to attacks which he felt to be made, not so much on him personally, as on the genuine text of the New Testament:—in one of these replies, in 1747, he said, “O that this may be the last occasion of my standing in the gap to vindicate *the precious original text of the New Testament.*”

Bengel did much in shewing the relation of MSS. and versions to one another, so that they might, in a manner, be distributed into *classes* or *families*; the same thing had been done virtually by Bentley, when he relied on the authority of the more ancient copies.

The collection of critical materials was greatly increased by WETSTEIN, in his Greek Testament, published in 1751—52. He had spent many years in the collation of MSS.; and Bishop Marsh says most truly of his labours, that he accomplished more than all his predecessors put together. His *text* was merely a reprint of the current editions; but the critical materials subjoined, were a far greater storehouse of collected evidence for the revision of the text than had ever been brought together before. But valuable as these materials were, he made but little *use* of them himself; he indicated in his inner margin the comparatively few readings which he preferred to the Elzevir text; but this could not be regarded as a real and thorough revision.

The critical labours of GRIESBACH went far beyond those of any who had preceded him. He was not an extensive collator himself, but he extensively *used* the materials which others had gathered. His first edition was commenced in 1775—his last was completed in 1806. In his later edition he was able to combine the results of the collations made

by BIRCH, MATTHEI, (who published a Greek Testament based on a limited class of authorities, which he himself had seen,) and others, with those of Wetstein. Griesbach certainly improved the common text in many places, but he did not take the decided step of disregarding the received text altogether, and simply following the best *authorities* throughout. He had also formed a critical system of *recensions* of the text, according to which he classified MSS., and this often had an effect on his judgment as a critic. That he ever inserted or excluded readings in consequence of any theological bias, I do not believe.

Griesbach's critical system took Bengel's division of MSS., into families as a kind of starting point. While the great mass of modern MSS. belong to one general class which (from its long use in later ages in the Greek Church) has been denominated *Constantinopolitan*, the most ancient MSS. versions and Ecclesiastical writers exhibit very different readings:—these, Griesbach thought he could subdivide into *Alexandrian* and *Occidental*. It would now be admitted by most who have studied the subject, that this subdivision was carried *too far*; (indeed, Griesbach, in the latest work which he lived to publish, in 1811) virtually allows as much; the line of distinction is by no means clear, especially in the gospels; and readings called *Occidental*, might be found *abundantly* in writers peculiarly *Alexandrian*. But while the classification of Griesbach is admitted to be far more systematic than the facts justify, it must be acknowledged that the older documents may be in a sense divided into *sub-classes*; this is especially the case in the MSS. of St. Paul's Epistles. I believe that Griesbach's *systematic* arrangement often led him to estimate later readings too highly, and not unfrequently to put readings in his margin which deserved a place in the text.

The labours of Griesbach ought, however, to be appreciated highly, if it were only for his having succeeded so much in directing the attention of Biblical students to the textual criticism of the New Testament. In the seventy years which have passed since the appearance of his first edition, many scholars have published texts more or less revised: but with few exceptions, these editions have been so far based on that of Griesbach, that in them his emendations have been *partially* followed; some of these editions have corrected the common text in but a few places, whilst some have almost entirely adopted Griesbach's readings.

In 1830—36, Dr. J. M. AUGUSTIN SCHOLZ of Bonn, published his Greek Testament, for which he had made preparations during many years. He had visited most libraries of Europe and the East which were at all accessible, and in these he had consulted many documents never previously examined. He was thus able to exhibit what the general character is of the MSS. scattered through many libraries. After having proposed other systems of the classification of MSS. (founded on the resemblances which particular copies have to each other), Dr. Scholz adopted the division of all documents into the classes of Alexandrian and Constantinopolitan:—the latter of these classes comprises the mass of modern copies, and on the readings of *these*, Scholz relies as furnishing the genuine text:—he considers that the copies commonly used throughout the Patriarchate of Constantinople, being the great majority of those which have come down to us, ought to have a decisive preponderance in the scale of testimony:—in several places however he so far allows a weight to the ancient copies as to depart from the rigid application of his rule.

In 1831 LACHMANN's edition appeared. It was published without any preface, but subjoined there was a reference to the *Theologische Studien und Kritiken* of the preceding year, in which the principles on which it was founded, had been developed:—there was no statement of authorities on which the text was based; and at the end forty two pages were filled with those places in the common text which differed from his. Many mistakes were made with regard to this edition, from its plan not being understood by those that used it. The principle on which Lachmann edited, appears to be this:—the ancient copies are to be followed *implicitly*: the range of admitted evidence is confined within narrow limits, and where the admitted authorities (Greek and Latin, all others being excluded,) agree, no further question must be raised;—where the principal authorities *agree in an error*,—a certain unquestionable *error*,—still they must be followed in editing the text; not however as supposing that such error proceeded from the Apostles themselves, but because such an error may seem to have belonged to (what has been termed) the traditional text of the fourth century.

Lachmann has since undertaken a second edition, containing the Greek Text, the Latin Vulgate, (mostly on the authority of the Codex Fuldensis), with the *authorities* (MSS. Latin versions and early citations) added by

BUTMANN. The first volume of this larger edition appeared in 1842:—the second was printed in 1845, but I believe that as yet, it is not published.

TISCHENDORF published an edition in 1841, in which he very frequently followed the authority of the ancient copies; he also gave various readings at the foot of the page, so that a judgment might be formed as to the ground on which his text rests;—he has since published other editions—one of which contains the Greek text conformed as far as any MSS. whatever could permit, to the modern Latin Vulgate!

Great service has however been rendered by Tischendorf to the textual criticism of the New Testament, by his having published the text of several ancient MSS, particularly C. (the palimpsest Codex Ephraemi at Paris) and L of the Gospels (also at Paris): he has thus made the text of these MSS. available to critics, who might have been precluded from personal examination and collation of the documents themselves.

I have now entered into the particulars, which I regarded as necessary, for the information of those, whose acquaintance with the subject might be but slight, in order that the statement may be intelligible as to what I propose in the Greek New Testament which I have in preparation,—that it may be clearly understood what its object is,—what has been done to carry out that object,—and what still remains to be effected:—of these subjects I have now to speak.

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For several years I had paid considerable attention to the textual criticism of the New Testament, before I contemplated any thing beyond employing the result of my studies for my own use. I was familiarly acquainted with the Greek Testaments of Griesbach and Scholz, but especially with the former. In the interval between the publication of Scholz's first volume and that of his second, I made a particular examination of those readings which he terms *Alexandrian*; and in this examination, I observed how clearly a text, greatly differing from what he regards as the *Constantinopolitan*, could be traced as resting upon competent ancient authorities;—so that readings belonging to the earlier centuries could be pointed out; and that this text, if not genuine, was at least *ancient*; and if such readings ought to be rejected, I felt that the *proof* which

would warrant this should be very strong. For my own use I went at that time over a considerable part of the gospels, marking the readings which are indubitably ancient.

In examining authorities from time to time, and in comparing the various readings as exhibited by Griesbach and Scholz, I became thoroughly convinced of the importance of editing the text from *ancient authorities only*: for whatever other authorities are cited, it always appeared that the *ancient* MSS. (although comparatively few in number) were those which have a determining value. I also saw from discrepancies between Scholz and Griesbach in the citations of readings, that it was desirable, if possible, to examine the original documents, or at least the best and most complete collations.

The plan of a Greek Testament had thus risen before my mind:—I proposed—

1st.—*To form a text on the authority of ancient copies, without allowing the “received text,” any prescriptive right.*

2nd.—*To give to the ancient versions a determining voice as to the insertion or non-insertion of clauses, &c.; letting the order of words &c. rest wholly upon MSS.*

3rd.—*To give the AUTHORITIES for the text, and for the various readings, clearly and accurately, so that the reader might at once see what rests upon ancient evidence.*

As to the formation of a text, I then thought rather of giving well-supported ancient readings, and stating all the evidence, than giving any very decided judgment of my own. I should not however have given the “Received Text,” except when supported by competent ancient authorities.

When the plan of a Greek Testament was thus far arranged in my own mind, in August 1838, I prepared a specimen. A passage which had peculiarly occupied my attention in connection with the *ancient readings* was Colossians ii. 2:—I had seen that *whatever* the genuine reading might be, and however doubtful it be as a matter of evidence, *which* reading is true, yet still Griesbach and Scholz had alike departed from all ancient authority in the reading which they gave. This led me to take my specimen from the Epistle to the Colossians. I took the common Greek text, and struck the words out in all places in which the ancient MSS. varied *at all*; I then assumed the uncancelled words as genuine and indisputable; and as to the gaps thus made in the text, I filled them in (unless preponderating authority required an omission,) as I judged

the ancient evidence to demand. I was wholly unaware at that time that any one had adopted principles at all similar; I had supposed that I stood alone in *wholly* casting aside the "Received text."

From the time when this specimen was prepared, I have kept the object of editing a Greek New Testament before me. I have increasingly felt the importance of the object; and I have believed such an undertaking, if entered on in the fear of God, to be really service to Him, from its setting forth more accurately His word.

I examined continually in my leisure time (which was not very much) various editions of the New Testament: with Lachmann's, which I again took up, I was dissatisfied from the *authorities* not being given on which he based his text, and also from his speaking at the end of *Eastern* testimonies as those which he would prefer; this led me (in common with many others) to suppose Lachmann to be a follower of the critical principles of Scholz, instead of being the very opposite. But even if I had fully apprehended Lachmann's plan, it would not have satisfied me; for a leading thought in my mind was *to give the full statement of all the ancient authorities*; so that, be the true reading what it may, the reader would see *within what limits* the variation of evidence is confined; nor would the principles of Lachmann's text have been altogether satisfactory; for I do not regard a kind of mechanical following of authorities to be the proper mode of applying critical principles, nor could I confine the testimony of *versions* to the *Latin* only. As to relying on the ancient authorities irrespective of modern variations or received readings, I should be almost of the same judgment as Lachmann; and this was my judgment before I understood those critical principles which he had previously formed and applied.

I have thought that the reader would not object to be informed of the steps which led me on gradually, until I undertook the edition of the Greek Testament now proposed.

After I felt the importance of the object, I mentioned it to any whom I thought at all competent to undertake it, and who possessed more leisure than myself for such a work. Some who saw my specimen understood what I meant, some did not; no one took it up, and I gradually pursued the studies and the critical examinations, which I found, as I went on, to be needful, if such a work were ever executed.

I need not here detail the hindrances in my way; although from time to time I did something, yet I was often stopped; at length, in the end of 1841 and 1842, after thinking over the peculiarly incorrect condition of the Greek text of the Book of Revelation, and also how desirable it is that the mere English reader should be in possession of this book translated from accurate readings, I formed a Greek text of this book from ancient authorities, and an English translation. This was published in June 1844. I then gave some account of the critical principles on which I had acted, and announced my intention of editing the Greek Testament with various readings.

I have had cause for thankfulness in connection with the text of the Apocalypse which I edited. It has been used in this country by expositors of that book, whose schemes of interpretation have been the most different to one another;—I trust that I may regard this as a proof that I succeeded in one part at least of my endeavour; namely, to give without bias or prejudice, the text which, according to the evidence, I believed to belong to the Truth of God's word. I learn also from Professor DE WETTE of Basle, that he has used this text (to some extent at least) in his exposition of the Apocalypse:—I suppose that I should accord but little with his interpretation; I am under great obligations to Professor De Wette, and I would that his theological views were such that I could speak as highly of them, as I can of his personal kindness and urbanity, and also of his laboriousness in the department of Biblical learning.

After the publication of the Greek and English Revelation, I applied myself almost unremittingly to my Greek Testament. I found that it was important, whenever practicable, to collate the ancient MSS. in Uncial letters over again, in order to avoid, if possible, the errors which are found in existing collations, and to this part of the work I devoted myself.\*

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\* Before I left England, in October, 1845, to collate MSS. in Foreign Libraries, I published a brief *Prospectus* of my proposed Greek Testament:—this was pretty widely circulated, and it afforded a small outline of information as to what I had undertaken. In some minor details my plan has changed from time to time; or rather perhaps I should say that I have found it needful, as I went on, to extend my plan: I mention this for the information of those who may have seen the announcement in the *Introduction* to the “Greek and English Revelation,” or my former *Prospectus*.

The mode in which I proceeded with my collations was the following.

I procured many copies of the same edition of the Greek New Testament, so that all the MSS. might be compared with exactly the same text.

When a MS. was before me, I marked in one of these copies every variation, however slight; I noted the beginning of every *page*, *column*, and *line*, so that I can produce the text of every MS. which I have collated, *line* for *line*. This gave a kind of *certainty* to my examinations, and I was thus prevented from hastily overlooking readings. I marked all readings which are corrections by a later hand, and all erasures, &c. At leisure I compared my collation with any others which had been previously published; and I made in my note-book a list of all such variations, (such as readings differently given or readings not noticed by former collators;) then I went over this list with the MS., re-examining all these passages; and to prevent all doubt, *I made a separate memorandum of every discrepancy*, so that in all such cases I feel an absolute certainty as to the readings of the MSS.

I used of course a separate Greek Testament for each collation,—otherwise the marks of various readings, beginning of lines, &c. would have caused inextricable confusion.

Also I traced one whole page, in fac simile, of each MS. which I collated when abroad;—this is often important, for the writing of a MS. is one of the criteria as to its age, &c.

These details of my proceedings, as to the mode of collation, and the particulars which I give of the different MSS. which I have examined, are mostly for the information of those who have some acquaintance with Biblical criticism. The Letters A, B, C, &c. in connection with MSS. are the marks of reference used in critical works in denoting the respective MSS.

Before I went abroad, I had collated the *CODEX AUGIENSIS* (F) of St. Paul's Epistles in the Library of Trinity College Cambridge, to which the Rev. W. CARUS with great kindness procured me access. This is an important MS. and the collation previously published (that of Wetstein,) is only partial and not very accurate.

One principal object which I had in going abroad was to endeavour to collate for myself the *Vatican MS.* (B). This important document was collated for Bentley by an Italian named Mico, and this collation was published in 1799; it was subsequently collated, (with the exception of the gos-

pels of Luke and John) by Birch. A third collation (made previously to either of these) by Bartolocci, remains in MS. at Paris. As this is the most important of all New Testament MSS., I had compared the two published collations carefully with each other; I found that they differed in nearly *two thousand* places:—many of these discrepancies were readings noticed by one and not by the other. I went to Rome, and during the five months that I was there, I sought diligently to obtain permission to collate the MS. accurately, or at least to examine it in the places in which Birch and Bentley differ with regard to its readings. All ended in disappointment. I often *saw* the MS., but I was hindered from transcribing any of its readings. I read however many passages, and have since noted down several important readings. The following are readings of some moment: Rom. v. 1,  $\epsilon\chi\omega\mu\epsilon\nu$  is the original reading of the MS. (thus agreeing with the other more ancient MSS. &c.) a later hand has changed this into  $\epsilon\chi\omega\mu\epsilon\nu$ . The collations of Birch and Bentley do not notice this passage. In Rom. viii. 11, the MS. reads  $\delta\dot{\iota}\alpha\tau\circ\epsilon\omega\kappa\omega\nu\alpha\dot{\iota}\tau\circ\pi\tau\epsilon\mu\alpha$ ; to notice this reading explicitly is of the more importance, because Griesbach and Scholz cite the Vatican MS. as an authority for the other reading, (which however they reject,)  $\delta\dot{\iota}\alpha\tau\circ\epsilon\omega\kappa\omega\nu\alpha\dot{\iota}\tau\circ\pi\tau\epsilon\mu\alpha\tau\circ\pi\tau\epsilon\mu\alpha\tau\circ\pi\tau\epsilon\mu\alpha\tau\circ\pi\tau\epsilon\mu\alpha$ . In 1846, Edvardus de Muralto published a small Greek Testament, the Text of which was professedly based on that of the Vatican MS.—for this purpose he used the published collation of Birch, that in MS. of Bartolocci (he appears to have paid no attention to the more complete one executed for Bentley,) and his own observation in an examination of the MS. for three days in 1844. I have not seen his prolegomena (if indeed they are published,) so that I do not know where he intentionally departs from the MS.;—but this is certain, that his text frequently differs from it.

My especial object at the Vatican was thus entirely frustrated; and this I regret the more from my increased conviction of the value and importance of the Vatican MS. I *inspected* several other MSS. in the Vatican library; I was only however able to consult them in particular passages. One of these is the *Codex Basiliensis*, (B in the Apocalypse; the Vatican MS. is defective in that book); one of the three ancient copies which contain the Revelation. From the very defective character of the collation of this MS. which was communicated to Wetstein, it was

supposed that this MS. had many chasms. By transcribing the first and last line of every page, I obtained certain proof that the MS. contains the Revelation entire: besides this I was allowed to *trace* four pages. Tischendorf has since published the *text* of this MS. (not a fac simile edition); in a few places he has however erred as to the readings:—in Rev. xvi: 9, he reads  $\tau\eta\nu\epsilon\xi\sigma\sigma\iota\alpha\nu$ ,—the MS. really *omits*  $\tau\eta\nu$ ; in Rev. xvi. 12, he reads  $\tau\alpha\nu\mu\gamma\alpha\nu\tau\alpha\nu\epsilon\phi\rho\alpha\tau\eta\nu$ ,—the second  $\tau\alpha\nu$  is not in the MS. I do not mention these particulars in order to find fault with Tischendorf, to whose critical labours I am so deeply indebted, but for the sake of that accuracy in little things which has an importance in all that relates to textual criticism. From having a fac simile tracing of that part of the MS. I am able to make these corrections with certainty.

I now have to speak of collations not merely attempted but executed;—all these collations having been made in the manner above described.

At ROME I collated the **CODEX PASSIONEI**, containing the Acts and Catholic Epistles (G) and those of St. Paul (J); this MS. is in the Angelican Library belonging to the Augustine monastery, to which access was most kindly granted me by Dr. GIUSEPPE PALERMO the librarian.

At FLORENCE I collated the New Testament part of the **CODEX AMIATINUS**; a most important MS. of the Latin translation of Jerome belonging to the sixth century. I have to acknowledge the kindness which I received at the Laurentian Library from Signor DEL FURIA the Librarian, and the aid afforded me there as to all I wished to examine. The Codex Amiatinus had been previously collated, partly by Fleck and partly for him; this collation is however so defective and so inaccurate in many important respects that it gives a very inadequate idea of the real text of this noble MS. Fleck's (so called) fac simile too gives no proper representation of the regular and beautiful writing of the MS., nor even of the stichometry of the lines:—it could not have been *traced* from the MS. itself.

At MODENA Count GIOVANNI GALVANI the Librarian at the Ducal Palace, enabled me to use the **CODEX MUTINENSIS** 196. The *ancient writing* of this MS. (H) contains only the Acts of the Apostles (with some chasms); the Catholic and Pauline Epistles are in a later hand:—this MS. had been examined previously with so little exactitude that my collation was virtually the first.

At VENICE I collated the CODEX NANII now in the library of St. Mark. This MS. of the four gospels (U), had been previously only collated in particular places; although the general text is that of the later copies, yet in many remarkable readings it accords with the Alexandrian (or more ancient) class of MSS.

At MUNICH I collated the CODEX MONACENSIS (X) of the Gospels, (formerly Landshutensis, and previously Ingoldstadiensis.) This MS. is now in the University Library at Munich, having been removed with the University, first from Ingoldstadt to Landshut, and thence to its present location. Through the kindness of Dr. HARTER, one of the librarians, I was able to use this MS. out of the library, and this of course facilitated my labour in collating it.

The readings of this MS. are commonly ancient; but interspersed with the uncial text, there is a commentary in *cursive* letters; it would seem as if its text were transcribed from some ancient copy, of which even the form of the letters was in some measure imitated. In connection with this MS. I may express my obligation to Dr. Scholz for the aid which he gave me during his visit to England previous to my going on the continent, by informing me where different MSS. (and this one in particular) are now to be found.

At BASLE I collated the CODEX BASILEENSIS B vi. 21 of the Gospels (E). Besides comparing my collation with that of Wetstein, and verifying all discrepancies, I had through the kindness of Professor MÜLLER of Basle, the opportunity of using a collation which Tischendorf had made of this same MS. I also collated that part of the MS. B. vi. 27, which contains the gospels (1). This MS. though written in *cursive* letters, is, in the gospels, of great importance from the character of the text which it contains. To Professor DE WETTE I am under great obligation for the kindness with which he procured me the use of these MSS. out of the Library.

Besides these MSS. which I collated, I also examined many others in different places.

I am very well satisfied with having devoted so much time and labour to the re-collation of uncial MSS.; although many of the readings which I have noticed are not very important in themselves, yet, had I not made the re-collations, I should in my Greek Testament have perpetuated the errors of those who have gone before me;—I am thankful to them for what they have done, and I do not

wish to criticise with severity their mistakes and omissions : no one without having had extensive experience himself, can appreciate the many difficulties which a collator has to encounter, and the many causes of error in marking and transcribing various readings ; I have done what I could to avoid these causes of error, and I trust that I have succeeded.

The places in which I have been able to correct previous collations have been *very many hundreds* ; in all these cases I should have repeated previous mistakes had I not re-collated the MSS. ; and in all these cases I feel a good degree of certainty, from the separate re-examination of each one of the passages, and the separate memorandum which I made with regard to each. Thus in those places in which my collation *accords* with those of Wetstein, Scholz and others, there is the united testimony of all the collators to the readings of a MS. ; and in those places in which I *differ*, I have done what I could to report accurately what each MS. actually reads.

Since my return to England, I have collated CODEX HARLEIANUS 5684, in the British Museum, which contains the Gospels, (G), and some of those MSS. the text of which has been printed, such as (C), the CODEX EPHRÆMI, a most valuable Palimpsest MS. at Paris, containing about two thirds of the New Testament in fragments: the CODEX BEZÆ (D) which contains the Gospels and Acts, &c.

I have also been occupied in arranging my collations ; and I have in general put in order the readings of the *Acts and all the Epistles*, from all the ancient MSS. (one only of which requires re-collation), and I am now preparing a similar arrangement of the readings of the gospels.

Other collations yet remain to be done ; of these the principal are, the CODEX CLAROMONTANUS, (D) containing St Paul's epistles,—the CODEX CYPRIUS (K). of the gospels, and the CODEX CAMPENSIS (M) also of the gospels ; all these are at Paris, as well as an important MS. in cursive letters.

With these exceptions as to MSS. I have all the more important documents in my power, either from possessing my own collations, or else through the published text of the MSS. themselves.

As to versions, the collation of the CODEX AMIATINUS places the most important LATIN copy in my hands ; other

old Latin versions have been published, but some of them are of but little use in Biblical criticism.

As I do not at all agree with Lachmann in excluding from consideration all versions except the Latin, I use for them at least the common sources of information. A new edition of the COPTIC from good authorities is now in publication at Berlin by Schwartze.

I take the SAHIDIC from the copious fragments published by Woide and Munter.

As to the *ÆTHIOPIC* I depend on the Latin version of it given by Bode: I should be glad of any means of using this version itself from the best text.

Few things are more desirable with regard to the critical use of versions than an accurate collation of Zohrab's text of the ARMENIAN; I can work my way with Grammar and Dictionary so as to find out whether his text reads such or such words in particular passages; but I am unable to use his various readings, and the time which this important version will take me, will I fear be considerable. I should be exceedingly thankful, if some competent Armenian scholar would afford me the aid which I want with regard to this important version. An Armenian by nation, SARKIES DAVIDS from Shiraz (M.D. of the University of Glasgow) had kindly promised me his aid as to this version; his death has deprived me of this hoped-for assistance,—this has been a disadvantage to me, though on *his* account there was, through the redemption of Christ his Saviour, no cause for sorrow.

The recently published editions of the GOTHIC version will materially facilitate the use to be made of it.

As to the SYRIAC versions; I have used the printed texts of the PESHITO; I have also collated it entirely with RICH'S MS. 7157 in the British Museum; whether the NITRIAN MSS of that version now also in the British Museum are yet available for examination or collation, I do not know; but I wish to use them, so as to have the text of this version as much as possible in its original form.

The Harclean recension of the PHILOXENIAN SYRIAC I take from White's edition, using of course the result of Adler's examination; some of the MSS. I have inspected myself. The readings of the JERUSALEM SYRIAC I take of course from Adler; I have also examined several passages in the one MS. (in the Vatican) in which this version is found, and I have noted some readings; I also possess a transcript of a few pages of the MS.

The versions later than the sixth century (such as the Arabic and Sclavonic) are not, I consider, entitled to any particular notice with regard to the formation of a text; I should merely insert their readings, as evidences of the *history* of the text, and its gradual departure from that of the most ancient documents.

The same remark will apply to several of the later uncial MSS.; the value of their readings is often principally that of shewing the gradual progress of the text towards its more modern form. B C A D Z, &c. are the *fundamental* authorities.

The following is a brief recapitulation of the state of my work with regard to MSS.

I have collated—

Gospels E G U X. 1.

\* Acts and Catholic Epistles G H.

Epistles of St. Paul F J.

MSS. of which the text is *published*—

Gospels A C D L Δ—also the fragments I P Q R T W Y  
Z Γ Θ.

Acts and Catholic Epistles A C D E. Fragment F.

Epistles of St. Paul A C G. Fragments H. 53.

Apocalypse A B C.

The readings of F of the Gospels have been recently published; S of the Gospels I take from Birch, V from Matthæi.

E of St. Paul's Epistles is only a transcript from D:—K of the Acts and Epistles, Matthæi's "g", I take from him.

Where H of the Gospels is now to be found I have no information.†

I have yet to collate—

Gospels K M.

Epistles of St. Paul D. (Also the cursive MS. marked 33 in the Gospels; 17 in the Epistles.)

*The especial desideratum however is a perfect collation of the Vatican MS., if this could at all be obtainable.*

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\* In the distribution of the parts of the New Testament the Acts and Catholic Epistles are placed together; of the MSS. cited under this head some contain both these parts, some only the Acts.

†The MSS. indicated by letters *not* given in this arrangement of what are collated and what still remain to be collated, are fragments of which there are available collations.

I have yet to bring the readings of the Gospels into their order; to add those of the *versions* throughout, and to complete the use of my materials in forming my text; in this I have already made some progress.

I propose in my Greek Testament—

I.—*To give the text on the authority of the oldest MSS. and versions, so as to present, as far as possible, the text commonly received in the fourth century:—always stating what authorities support, and what oppose the text given.*

II.—In cases in which we have *certain proofs* which carry us still nearer to the Apostolic age, to use the data so afforded.

III.—In cases in which the oldest documents agree in certain undoubted, transcriptural error, to state the reading so supported, but not to follow it; and to give the grounds on which another reading is preferred.

IV.—In matters altogether doubtful to state distinctly the conflicting evidence, and thus to *approximate* towards a true text.

V.—To give the various readings of all the *uncial MSS.* and ancient *versions*, *very correctly*, so that it may be clearly seen what readings possess any *ancient authority* whatever. To these I intend to add the more important citations of the earlier writers. The places are also to be indicated in which the common text departs from the ancient readings.

I have thought of placing the Latin of Jerome by the side of the Greek Text: I incline to do this from my being able to give it from the Codex Amiatinus and other documents with far more correctness than it has been hitherto edited:—the correspondence between the older Greek and Latin documents is very striking.

I intend to prefix an *Introduction to the Criticism of the text of the New Testament*, containing an account of the MSS. versions, &c., sufficiently ample to make my edition intelligible; also a synopsis in English of those passages which would be at all affected by the readings in the text given.\*

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\* It has been thought by some that I propose to give an *English translation* with the Greek Text; I neither have nor ever had any such intention.

I must separate from this work, *the Historical Evidence of the Origin and Transmission of the Books of the New Testament*, and also *A Critical Introduction to the New Testament*, which I formerly thought of combining with it:—a considerable part of the materials for these, has, however, been collected whilst engaged in my present object.

I should be glad to receive communications on any of these subjects, or any information on the points I have stated, from those who may feel an interest in my proposed edition.

As to the text which I shall give, I wish to assure all who might feel any alarm on the subject of criticism, that I have to follow my authorities; and I desire and pray that God may enable me not to be guided by any preconceived thoughts of my own, but simply to attend to the TRUTH of the Text of His holy word according to evidence. What the early Christians read as the genuine Text of the New Testament, that I desire to read and edit.

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I have thus had this work before me for *ten years*; (far longer than I contemplated when I commenced it:) something has been accomplished, and some may think that more might have been effected:—I can truly say that I have done as much as I was able to do;—I have had *hindrances* and *discouragements*, but on these I do not wish to dwell; I only mention the fact that I have not been able from many circumstances to attend to this subject with a mind wholly undistracted.

I wish to express my thanks to ALL who have in any way aided my undertaking; and I wish to assure them and all others who may feel any interest in it, that if the Lord be pleased to grant me life, and some measure of health and ability, I trust that nothing may hinder my completing this work, which will be (I confidently believe) for real service to His church.

When it may probably be completed I cannot say; several years of close labour have been already bestowed; but I trust that through the Lord's blessing the time may not be very distant when this long continued toil will produce the desired result.

In laying this plan of a Critical Edition of the New Testament before those Christians who may feel an interest in such an undertaking, I wish again to express how deeply I feel the importance of any thing which relates to the word of God, inspired by the Holy Ghost; and with this feeling I desire still to carry it on in dependence upon God, and looking to Him for His blessing to be vouchsafed for the name's sake of His Son, our Lord Jesus Christ.

S. PRIDEAUX TREGELLES.

6, *Portland Square, Plymouth.*

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